TRANSITION: A STUDY OF UNITED METHODIST CLERGY OF THE SOUTHERN CALIFORNIA-ARIZONA CONFERENCE WHO HAVE LEFT THE PARISH MINISTRY

by

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This study of United Methodist Clergy of the Southern California-Arizona Annual Conference was undertaken to provide information on those clergy who have left the parish ministry. The primary objective of this study is to survey the factors contributing to a decision to leave the parish as well as to investigate the nature and scope of the problems of these persons.

The first chapter is an historical overview of the ordained ministry. The objectives of this chapter are to determine how the various roles of ministry have developed in the two thousand year history of the Christian Church.

Chapter two is a sociological inquiry into the nature and scope of the vocational crisis of the pastorate. In this chapter the various role conflicts that pastors cope with are explored.

Chapter three is a discussion of the research methodology used. Hypotheses and scales used are defined and discussed. In this study a control sample of pastors continuing in the parish was compared with the sample of ex-pastors. The *t* test and variance analysis were used to determine significant differences between the two samples on a number of variables. These included: a scale on morale, a scale measuring the expressive-instrumental continuum of ministry, scales containing items concerning the ministerial roles of evangelist, traditional pastor, priest, preacher, community leader, administrator, pastoral counselor, and teacher of the congregation. In addition to these scales two others were used containing items related to working conditions, personal considerations of the pastor and frustrations. Of the ex-pastor sample questions were asked concerning the conditions

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of leaving and present circumstances.

Chapter four is the presentation of findings and the testing of hypotheses. In this study it was found that the most critical role conflict that pastors have is with the conference hierarchy. Second was role conflict with the laity. Significant differences were noted between the two samples for satisfaction with the roles of evangelist, traditional pastor, and community leader, with the ex-pastors finding these roles more problematical except for the last. The ex-pastors also found the role of administrator more problematical though the level of significance of difference was .053. Pastors remaining in the pastorate tended to define their ministry in expressive ways while those of the ex-pastor sample tended to define their ministry in instrumental terms. The expastors scored significantly lower on the ministerial morale scale. In deciding to leave, salary and allowances and spouse objections to role demands were key factors.

The next chapter is a study of an ecumenical effort of churches in the Los Angeles area to cooperate with one another in addressing the morale problems that pastors are experiencing. This effort ultimately was unsuccessful due to the lack of institutional commitment by the various participating denominations to commit the institutional resources necessary to adequately address the problem and the failure to involve parish clergy.

Chapter six is a summary of findings and presentation of recommendations to the various groups within the Church: the seminary, the conference hierarchy, the laity, and finally, the parish pastors.

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INTRODUCTION AND ACKNOWLEDGMENTS

Objectives.

The primary objective of this dissertation is to explore the vocational crisis that many United Methodist pastors are undergoing in light of historical and sociological perspectives.

Every year at Annual Conferences across the nation United Methodist pastors spend at least a few moments with a friend or in a cluster of their colleagues catching up on the news of one who is no longer part of the collegium of the ministry. Each year one hears stories of other pastors struggling with the nature and validity of their vocation as ordained ministers.

It was in response to the nagging feeling that perhaps the church could be doing a better job of standing with another sister or brother in time of need that this study was initiated. One objective of this dissertation is to survey the scope and the nature of the ministerial crisis within the United Methodist Church. To this aim a study has been done of people who left the parish ministry of the United Methodist Church of the Southern California-Arizona Conference. For the sake of comparison, a control sample was selected from among pastors still presently working in local churches in this conference. The sample of ex-pastors covered those who had left the ministry within a thirteen year period from 1960 to 1973. The methodology and the results of this study form the core of this dissertation. They are presented in chapters four and five.

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Chapter one is a historical overview of the ministry. The objective of this chapter is to determine how the various roles of the ministry have developed in two thousand years of church history. The interaction of lay and clerical roles is of prime importance in this chapter. A second purpose of this chapter is to explore the interaction between clerical roles and the secular climate of the prevailing time.

Chapter two is a sociological inquiry into the nature and scope of the vocational crisis of the pastorate. In this chapter we will explore the types of role-conflicts that pastors have with the different reference groups that make up their role set. We shall seek to determine the types of frustration and working conditions that are most aggravating for parish ministers.

Chapter three is an introduction to the hypotheses of the study and the methodology. Each hypothesis is stated along with an explanation of how it is to be tested. The scales used are also explained.

Chapter four is the presentation of results of the study of United Methodist ex-pastors of the Southern California-Arizona Conference.

Chapter five is a study of an effort among churches in the Los Angeles area to co-operate with one another in addressing the morale problems that pastors are experiencing. This effort came about in the early 1970's as a result of organizing efforts by an interdenominational training agency.

The last chapter is a summary of findings and recommendations.

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Limitations.

In this study we have only included variables that directly relate to the institutional functioning of the church. That is, only variables that would be susceptible to institutional interventions were considered. Such personal issues as theology, faith, and personality factors were excluded. This neglect was not a denial of their importance, but a recognition that these factors are the least amenable to institutional change strategies. That factors of faith and theology do change is a serious problem for the contemporary church. But they are outside the scope of this study, for our prime question is, "What can we, the church, do?"

True, personality factors have a high influence on success in the ministry. And perhaps we would do better to cope with this type of problem at the stage of recruitment rather than after the candidate is part way through seminary or in fact ordained. But this whole issue would require several studies in itself.

Nomenclature.

The author's consciousness has been raised in these past several years in regard to the issue of sexism expressed in our language. Certainly the church has had to adjust to the concept that it should be considered natural for women as well as for men to make up its contingent of pastoral leadership. However, this is only beginning to be the case. The control sample selected at random only included one woman. The sample of pastors who had left the parish

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was composed of men only. In referring to this sample, I have referred to them as men, then. Where I have referred to the ministerium as a body I have tried to use language that did not indicate a sex bias. However, I am not sure that I have been totally consistant.

One other issue that has been raised by some close friends is the problem of nomenclature for the ordained ministry. If it is true that all Christians, by baptism, are members of a royal priesthood of the Gospel, then "minister" indicates no distinction between lay and professional. Thus, when referring to the clergy, I have tried to use nouns that indicate members of the ordained ministry as opposed to those of the lay ministry.

One other problem that has surfaced is that of what to call those who have left. "Dropout" was thought of as having pejorative connotations by some of the men who had left. Many insisted that they had not "dropped out" of the ministry but that they were in other areas of ministry. Since the study and concern were centered on those who had left the pastorate, not on the ordained ministry as a whole, "ex-pastor" has seemed to be a more suitable term. It also met the two other criteria for nomenclature listed above.

Acknowledgments.

A study of this magnitude is never the work of one person. While the author must accept final responsibility for content and judgments, he never would have made it without "a little help from my friends."

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First, I would like to thank my colleagues in the ministry who helped in the formulation of this project: Paul Kittlaus, Don Thompson, Ken Watson and Norm Wright. I am also appreciative for Ken's assistance in securing funds from the Worker Priest Service Agency for mailing and printing questionnaires. I want to thank all those, both in and out of the parish, who took time and care to fill out and return the questionnaire. I know that it was long.

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Chapter I

HISTORICAL DEVELOPMENT OF THE PROFESSIONAL MINISTRY

The purpose of this chapter is to delineate the role of the professional ministry of the Christian Church as it has developed historically. Also of concern will be an examination of the role the laity has played in counterpoise to that of the clergy. This journey through almost two thousand years of church history then will provide the launching pad for a contemporary sociological analysis of the ministry and its problems.

James F. Gustafson[1] brings an important corrective to much of the writing that has been done in the church. For too long, writers on the church have tended to look at the church solely as a theological entity. The "presence of Christ," the "work of the Holy Spirit," the "Communion of Saints," or the "community of loving care" are bandied about, but much current diagnosis and prescription has failed to deal with the on-going human realities and problems pastors experience in the day-to-day life of their parishes. It is not that theological concepts are unimportant, but in themselves they often fail to provide the means to understand the social reality of the church. In the discussion of the ministry, current writers have tended to make the same mistake. Ministry is defined in terms of the theological roles or

[1] James F. Gustafson, *Treasure in Earthen Vessels* (New York: Harper & Row, 1961), pp. 1-6.

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theological modes. Ministry is defined as prophetic, as teaching, as priestly, or, in its kingly role, as governance.[2] Yet these categories often do not do justice to the work-a-day experience of the pastor.

What is to be presented in this chapter is a historical perspective of the development of the human role of the clergy of the church. Gustafson, in giving his book the title, "Treasure in Earthen Vessels," makes the point very graphically. "The church is earthen - of the stuff of natural and historical life. The church is a vessel, it is useful."[3]

Consequently, the various functions of the clergy will be explored historically in relationship to task description rather than to theological nomenclature. These are the task roles of evangelist, pastor, priest, preacher, community leader, administrator, pastoral counselor, and teacher. The style of the ordained person, that is, how he has perceived his professional role and function vis-a-vis the church, will also be given consideration.

NEW TESTAMENT PERIOD

The person interested in the ministry of the early church is confronted with a multitude of problems. What can be known of the early or primitive church is very limited due to the dearth of

[2]Kenneth Underwood, *The Church, University and Social Policy* (Middletown, CN: Wesleyan University Press, 1969), I, 79-88.

[3]Gustafson, p. x.

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resources. The primary documents for this time include the New Testament writings and those of the early Apostolic Fathers. Reike, in his article on the Dead Sea Scrolls, shows that these documents also shed some light on the early church.[4] When the term "primitive church" is used by Bultman, Goguel and others, it refers to the church of the first century and the first quarter or first third of the second century. Chadwick uses the term "subapostolic."[5] It was during this time that the writings that would later be considered normative for the Church had been written.[6]

Where these early documents mention the various ministries of the church, the references often fail to identify specific times in the development of the Church. In addition, these references are in no way systematically organized. Much contained in these documents is second-hand material. *Acts*, for example, was written late in the first century or in the early second century and is an attempt to harmonize the various traditions of the Church up to that time. The reader has the additional problem of differentiating the author's confessional history from that recorded in the sources he used. Christianity during this time presents the picture of rapidly-growing *ad-hoc* organizations

[4]Bo Reicke, "The Constitution of the Primitive Church in the Light of Jewish Documents," in Krister Stendahl (ed.) *The Scrolls and the New Testament* (New York: Harper & Brothers, 1957), pp. 144-151.

[5]Henry Chadwick, *The Early Church* (Middlesex, England: Penguin Books, 1967), pp. 285-286.

[6]John Knox, "The Ministry in the Primitive Church," in H. Richard Niebuhr and Daniel D. Williams (ed.), (New York: Harper & Bros. 1956), p. 3.

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with many geographical forms and styles which further complicate the understanding of the nature of the ministry of this period. Yet, one can develop a feel for some general patterns that emerge from a study of the available material.[7]

The Nature of the Ministry in the Primitive Church.

The general term to refer to the ministry used by Paul and other New Testament writers is the Greek word, *diakonia*, meaning service. It is the noun form of the verb, *diakoneo*. Beyer states that serving was not held in high esteem by the Greeks except for service to love of neighbor in a radically new understanding of the word. Though in the New Testament *diakoneo* is used in its literal sense of "to wait on a table" in Luke 17:8 by relating Jesus' serving of the disciples in this sense of *diakoneo*, Luke gave a graphic illustration of the radical shift in meaning that the early Church had indeed given this concept. This went completely against cultural norms, for the one who was lesser was *not* to be served by his senior.[9] *Diakonia*, then, was a service of love. In I Corinthians 12:4ff., Paul speaks of various services rendered to one Lord.[10] In Acts 6:4 the community was told that the highest form of Christian is that of the word of life,[11] which included but was not limited to

[7]Ibid.

[8]Gerhard Kittel (ed.) *Theological Dictionary of the New Testament* in Hermann W. Beyer, "*Diakoneo, Diakonia, Diakonos,*" (Grand Rapids: Eerdmans, 1964), II, 82.

[9]Ibid, II, 84. [10]Ibid., II, 87. [11]Ibid.

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preaching from the scriptures on the new way of Christ.[12] This was the early understanding of what is now referred to as "ministry."

Williams points up, however, that entry into this ministry was the result of being baptized into a royal priesthood of Christ. This was a "polemical parallel institution" to the Mosaic concept of the priesthood as differentiated from the unpriestly laity.[13] This new priesthood Williams characterizes as "strenuously self-disciplined company of believers who....programmatically appropriated selected parts of the ethical code of the superceded priestly cast, sharpening its strictures by interiorization and democratization...." This ministry was viewed as a charismatic gift of the Spirit.[14] However, it is important to note that a few of the early Christian fathers understood this parallel in terms of an incipient Christian hierarchical priesthood.[15] Thus, there was some tension between these two interpretations of the Levitical priesthood.

Bo Reicke gives us additional insight into the authority structure and decision making processes of the early church. He points to evidence from the Dead Sea Scrolls describing the community life of a small pietistic, eschatological Jewish sect. This new evidence supplementing New Testament sources supports the thesis that the early church was a mixture of several forms of polity: i.e.,

[12]Jaroslav Pelikan, *The Emergence of the Catholic Tradition (100-600)* (Chicago: University of Chicago Press, 1971), p. 161.

[13]George Huntston Williams, "The Ancient Church," in Stephen Charles Neill and Hans-Ruedi Weber (eds.) *The Layman in Christian History* (Philadelphia: Westminster Press, 1963), p. 28.

[14]Ibid. [15]Pelikan, p. 25.

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monarchy, oligarchy, and democracy.[16]

In the New Testament Reicke states that a monarchical form of constitution is evident in the pastoral epistles. Titus, Timothy, and to a lesser extent Peter, and James, the Lord's brother, played most prominent roles in the congregation of the early church. Peter and James were spokesmen. The essential form of administration of the Jerusalem community appeared to be oligarchic. In the first chapter of *Acts* the church is administered jointly by all the apostles. This college of apostles was in time replaced by a special class of elders.[17] The election of an apostle to replace Judas Iscariot in Acts 1:15-25 is done in the presence of the congregation. Thus the laity were also important in the rule of the church, though they played no active part in the selection process. Reicke states that this may have been another attempt to draw a parallel between this election and Mosaic law which required that 120 persons were needed for a local congregation to elect a member to the Sanhedrin.[18] Thus, the three classical forms of rule are distinguished in the early church.

Reicke goes on to show that the thesis that life of the early church was that of such a legislative assembly strongly influenced by an Oriental concept of non-egalitarian principles is essentially correct. The picture in Acts 15 is completely foreign to the Greek and modern concepts of a legislative body of equals. The church was a

[16]Reicke, pp. 144. [17]Ibid., pp. 145-146. [18]Ibid., p. 146.

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single congregation, unequally constituted. The apostles and elders were given places of honor and their words counted most heavily in debate. Yet the apostles did not stand over the body of Christians as separate unto themselves.

> The organic unity of the church, which existed in spite of inequalities, presupposed that in cases of a difference of opinion the opposition parties would always loyally give in. No developed opposition parties would have been thinkable inside the church; rather, when serious and lasting differences of opinion arose, the opposition would always have withdrawn from the community. Voting would not have been held. The majority group would never have been thought solely responsible for a decision, but the community as a whole would have taken over the responsibility as an organic unity, a hierarchic totality.[20]

The Manual of Discipline and the Damascus documents that Reicke draws upon provide two examples of religious organization which not only reflect the geographic situation of the early church but also the social milieu.[21]

In the Qumran Community there was an order of rank similar to the early Christian community. At the head stood the priests, then the Levites, and finally "Israel," referring to the rest of the body.[22] The Manual of Discipline also explicitly describes a "council" in the community to consist of twelve men, three of which were priests. It was never assumed that the council of twelve in the Qumran community was to make decisions apart from or without deference to the total community. Yet, like the case of the early church, each member's contribution was received differently depending on the status of the one speaking.

[20] Ibid. [21] Ibid., p. 149. [22] Ibid., pp. 150-151.

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In the Damascus Community as described by the Damascus Documents[24] there is pictured a similar hierarchic community of priests, Levites, Israelites, and strangers. Here a "superintendent" or *mebagger*, however, was the most important official of the community. Though Reicke states that it is certain that the episcopal office did not have its roots in the institution of the *mebagger*, yet the development of the latter office seems to be an informative and interesting parallel to the episcopacy.[25]

Thus it can be seen that the scrolls give additional insight on the early church as an admixture of monarchic, oligarchic and democratic polities. And yet it functioned as an organic unity. This composite of authority structures has an influence on the emergence of institutionalized offices as will be shown below.

Ministerial Functions.

In I Corinthians 12:28 Paul cites the various types of ministry existent in the early Church: "And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in tongues." It is to be clearly understood that all these ministries of the early church were non-professional. They were ministries of the lay people.

[24]The Damascus Documents are materials describing a piestistic sect of Jews which left Palestine for Damascus around 90 B.C.

[25]Ibid., p. 151.

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In the strict sense, Paul meant a rather specific thing by the word apostle. By "apostle" Paul referred to "one who was called to his work by Jesus Christ himself (either during the human career or immediately after the resurrection)...."[26] There seemed to be some difference of opinion as to who the apostles were, but it was clear to Paul that the group was definite and closed.[27] Most of the apostles were apparently located in and around Jerusalem. In Galations 2:18-20 Paul mentions going there to visit Peter, and he was apparently disappointed at only seeing James, the brother of Jesus, besides Peter.

The task of the apostle, as Paul writes about his own work, could be characterized as itinerant preaching. Rengsdorf characterizes the proclamation of the word as the predominate job of the apostle. "Word and deed in combination also appear as the characteristic mark of the apostolate after it was newly established by the Risen One for the time until His return."[28] An important place was given to individual witnessing. The gift or *charis* given to Paul was acknowledged as the basis of the "realities effected thereby..."[29] In addition, there was the role of founding churches, with the responsibility of supervision, which included matters of doctrine, morals, the mediation of quarrels, the commissioning of workers and helpers, and communication by letters and messengers.

Paul intimates that the apostles, except Paul, were generally

[26]Williams, p. 4. [27]Ibid., p. 5.

[28]Karl H. Rengstorf, *Apostolate and Ministry* (St. Louis: Concordia, 1954), p. 34.

[29]Ibid., p. 35.

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supported by the various churches.[30] This is made clear in I Corinthians 9:14 where Paul gives up his right to earn his living by the Gospel. Robertson and Plummer suggest that Paul was drawing a parallel between the priests of the Mosaic law and the priests of the new order in that both were supported by offerings of the people.[31]

Paul emphasized the apostolate as an essential factor for the unity of the Church. His authority was in Christ, and the mission of the apostle was the same as Christ's, to proclaim the gospel. It is the Spirit that upholds and supports the work of the apostle. His life is one of "conscious, joyous devotion to his task and for his task.."[32]

It was through Paul's suffering, and not his special performances or unique personal experiences that his apostolic office is held to have been authentic. The apostle's whole life was seen by Paul to be the embodiment of Christ's ministry through the apostle's participation in Christ's sufferings. In this way Paul saw himself in solidarity with the other apostles, forming a "unity and continuity between Christ and the Church."[33]

Besides the apostles, Paul in I Corinthians 12:28 lists a diverse ministry of services to the community carried on by bishops and deacons. Knox identified the "administrators" and the "deacons"

[30]Williams, p. 9.

[31]Archibald Robertson and Alfred Plummer, *First Epistle of St. Paul to the Corinthians* (Edinburugh: Clark, 1950), p. 187.

[32]Rengstorf, p. 36.

[33]Stig Hanson, *The Unity of the Church in the New Testament* (Lexington, KY: American Theological Library Association, 1963), pp. 91-94.

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of I Corinthians 12:28 as "those capable of handling and performing the business of the Church, having the gifts of wisdom, efficiency, and tact, some in planning and oversight (the 'bishops' or rulers), others in actually performing the various particular tasks,,. ('deacons' or helpers)."[34] These people had charismatic gifts no less than did teachers, prophets and others. Paul in this section on the churches' ministry makes it explicit that these are different types of ministry, but of the same worth.

The tasks of these persons centered around the various phases of church life. Meetings were to be held for worship and fellowship. Visiting teachers, prophets, and fellow Christians from other congregations needed to be put up. Disputes between members of the congregation needed to be settled. Reiief needed to be provided for the families of members who died or fell upon bad times. Sick members needed to be visited and provided for. The poor were to be assisted and full-time workers of the congregation provided for.[35]

Teaching and prophecy were another group of services to the Lord. Knox suggests that the distinction between these two functions cannot be clearly drawn in the early church, often being performed by the same person. The prophet might be more associated with visions and the ecstatic.

> The prophet, endowed with this ecstatic character and given access to these sacred mysteries, reports his experiences and interprets their meaning, as far as he is able, to the congre-

[34]Knox, p. 10.

[35]Ibid., pp. 11-12.

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> gation. But most important in his message, as in that of the teacher also, would always be the good news of God's action in Christ, the events of Christ's advent, life, death, and resurrection, which had so recently occurred--which indeed were still occuring...[36]

The prophet spoke from his direct experience in such a way that his message communicated itself afresh to his hearers. It is also possible that the prophet was central in the conduct of worship and the celebration of the Eucharist.[37]

In this wider meaning of the term, the prophet had a gift of speaking in visions and 'revelations.'" Lindsay includes prophecy,as such, as part of the preaching and teaching ministry of the church. Yet, the prophet was a teacher and more.

> He had to make known the new facts and events which the Gospel had disclosed; he had to trace the connections between these divine events, and to explain the rationale of the divine facts and forces upon beliefs and ways of living....The prophet was a producer, not an expounder simply, not a man whose task was finished when he had taught others to assimilate knowledge which lay at their disposal. The prophet was a man of spiritual insight and magnetic speech.[38]

Küng notes that the main difference between the apostle and the prophet is that the prophet was under the authority of the apostle. "He is not responsible for the original spreading of the faith. He is limited by the original apostolic witness, given once and for all, and is to speak by analogy....."[39]

[36]Ibid., p. 13. [37]Ibid., p. 14.

[38]Thomas M. Lindsay, *The Church and the Ministry in the Early Centuries* (London: Hodder and Stoughton, 1903), pp. 93-94.

[39]Hans Küng, *The Church* (New York: Sheed and Ward, 1967), p. 396.

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The teacher was perhaps a person who instructed in a more conventional way, using the tools of logic and history to teach new members of the Christian community.[40] These men had received the gift of knowledge. Teachers handed over to new members the oral gospel of the saving act of Jesus. Paul's writing and teaching also provided additional material for the teacher. To these sources the pedagogue added his own notes and opinions.[41] Paul saw himself as a teacher as well as an apostle and prophet.

Healing was yet another early ministry. This is often associated with the laying on of hands and the visitation of the sick. The importance of intercessory prayer is stressed in the healing process by Paul, though it is unclear as to whether sin was thought to be the cause of illness. "In any case, it is an occasion of repentance and prayer."[42]

The ministries thus far discussed were largely itinerant and seen as gifts of the Spirit. In this sense they were functional. Paul gives evidence that the ministries of apostle, prophet, and teacher were general ministries to the Church while the ministries of administrator, helper, healer, and the other less public ministries were localized to specific congregations.[43] It is most likely out

[40]Knox, p. 14.

[41]Lindsay, pp. 103-105.

[42]John T. McNeill, *A History of the Cure of Souls* (New York: Harper & Brothers, 1951), pp. 85-86.

[43]Maurice Goguel, *The Primitive Church* (New York: Macmillan, 1964), pp. 111-119.

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of these latter ministries that the institutional ministry began to develop,[44] though it can in no way be construed that the above mentioned offices were "clerical" in any sense. During the time of Paul the Church was truly the *laos*, the people of God.

Emergence of Institutional Offices.

It is clear in the Pastoral Epistles of the late first century that the function of apostle had begun to be institutionalized. Paul, in prison and perhaps having some intimation that his work was reaching a conclusion, had appointed several co-workers as overseers of newly founded congregations to provide for maintenance of discipline and regulation of doctrine. Timothy and Titus were sent as apostolic legates, Timothy to Ephesus and Titus to Dalmatia.[45]

Paul is recorded in II Timothy 1:6,7 as transferring his *charis* to Timothy by the laying on of hands (though according to I Timothy 4:14 this was done by the presbyterium). In any case Timothy acted as a bishop, though not as what now might be understood as a diocesan bishop.[46] Timothy's authority was seen as coming from the Lord through one who already possessed it. And it was linked to one who already possessed it. In the sense of transmission, Goguel

[44]That an institutionalization of ministry should arise out of these local ministeries of administration and helper is certainly consistant with modern management theory concerning the intersection of power, authority, and communication. See William G. Scott and Terence R. Mitchell, *Organization Theory* (Homewood, IL: Dorsey Press, 1972), Part III.

[45]Charles Gore, *The Church and the Ministry* (London: S.P.C.K., 1936), pp. 221, 222.

[46]Küng, p. 406.

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cites I Timothy 4:12 and II Timothy 2:2 as being indicative of an embryonic ordination ceremony.[47]

This later tradition of apostolic appointment was one strand of many resulting from the institutionalization of church office. Another strand earlier in development was that carried through hhe functions of administrator, deacon and presbyter. The offices of administrator and deacon were probably the first of all offices to emerge.[48] The Greek word most associated with administrator is the word *episkopos*. This person originally was no more than another minister among many who had charismatic gifts. However, due to the central function of the administrator of church affairs, it is natural that his role would emerge as most significant in keeping the on-going business of the congregation in order. Knox suggests that as the administrator occupied the least "spiritistic" of all roles, his position was the most susceptible to appointment or election. Kung notes that this role grew into prominance as a result of the decline of the role of the prophet. There was a similar movement to also institutionalize the role of helper or deacon. By the time of the *Didache* in the early second century this development was normative for a segment of the church. The *Didache* relates the instruction:

> Appoint....for yourselves bishops and deacons worthy of the Lord, meek men, and not lovers of money, and truthful and approved for they also minister to you the ministry of the prophets and teachers.[49]

[47]Goguel, p. 71.

[48]Knox, p. 19.

[49]Küng, pp. 399-403.

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This appointment was to be done in, or as a result of, the absence of prophets and teachers. Appointment by election also conferred a special status none of the other ministries had. This model of institutionalized leadership was widespread in the Pauline churches after Paul's death.

Kung suggests that a second model for the early Christian Church also existed parallel to the Gentile Churches. He associates this with the Jewish Christian Churches centered in Jerusalem. Here, leadership of the Church was exercised in conjunction with the apostles by local councils of elders. This is the same phenomenon that already has been mentioned in the discussion of Reicke's findings from the Dead Sea Scrolls. Kung notes that the Greek word *presbyter* connotes the same meaning as the Hebrew *zekenim*, pertaining to the council of elders who made up the Jewish Sanhedrin.[50] The bishop of a local congregation was only one of the elders chosen by the congregation. When the system of presbyters later caught on at Corinth and the other Gentile Churches is not certain,[51] though in *Acts* the two traditions, of bishops and elders, have already been merged.

The last office to emerge was that of the monarchical bishop or "monepiscopacy." Kung traces this development to the spread of the church from the city to surrounding rural areas. The bishop of the central city congregation, by virtue of his administrative oversight of missionary activities, became the administrator of a district or diocese.

[50] Ibid., pp. 404, 405.

[51] Hans Küng, *Why Priests?* (Garden City: Doubleday, 1972), pp. 44-49.

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That was the origin of what is meant by the word bishop in current usage.[52]

The first witness to this development was Ignatius, the bishop of the church in Antioch, Syria. This development of the episcopal office was sporadic in time and geographical location during the early second century. It was apparently not popularly accepted by Ignatius' peers, as he is reported as being somewhat defensive about his new role. Knox suggests that if III John is understood as a protest against this system, the development of the episcopal office can be traced in the early church as progressing from the east to the west.[53]

Role of the Laity.

Throughout almost all of the early church's history, lay Christians, as we have seen, were significant in its ministries. In worship, the problem was not so much that of getting participation as that of the ordering thereof. The laity in the Pauline churches is mentioned in I Corinthians 14:26 as participating with great enthusiasm.[54]

The early church fathers give witness to the fact that a central role was reserved for the laity in the Eucharist. This liturgy was construed as the work of the "whole priestly people and not merely that of the more specialized celebrants."[55] Tertulliam,

[52]Ibid., pp. 48,49. [53]Knox, pp. 23-25.

[54]Williams, pp. 35-44. [55]Ibid.

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after he became a Montanist, stated that, in fact, the church is characterized by the presence of fellowship in the name of the Lord, rather than by the presence of priests; thus when priests are absent,.. "thou offerest the Eucharist, and baptizest and art a sacerdos (priest) for theyself; for where three are, there is the Church, albeit they be laics."[56]

Laity played a significant role in administration of church affairs as well as in worship. Ordination to the priesthood, after this office was defined, and the selection of bishops was done publicly and with the consent of the laity. Cyprian, bishop of Carthage, also made the point that the laity also had the power of withdrawing such recognition. Excommunication was also a concern of the entire Christian community as were penance and absolution.[57]

The laity also provided teachers for the church. In the early church everyone taught. At any point the laity were expected to be able to make their witness to non-Christians. Origen reports the existence of an order of teachers, a *"choros"* of teachers who were laics. Origen, himself one of the noted teachers of the early church, was unordained until late in life.[58]

Many lay confessors (martyrs surviving persecution) exercised a greater authority over the church that did the priests or bishops.[59] But, by the time of the great councils of the church, the laity had

[56]Ibid., p. 35. [57]Ibid., p. 37. [58]Ibid., pp. 41,42.

[59]Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1959), pp. 92,93: see also Williams, pp. 39, 40.

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lost many of these rights and duties to the clergy. The role of the ministry of the laity was to become less spontaneous and charismatic and more carefully regulated by the clergy. The definition of the work of the laity became increasingly more distinct and limited as the role of the clergy became more precise and significant.

Implications.

In the development of the church during the first century and the first part of the second century, the style or mode of ministry can be seen as moving from the charismatic to the institutional. Ministry which had its understanding in function became a ministry having its grounding in role as perceived by the local congregation. This was also a period of transition from lay initiative in the various ministries of the church to the development of the initiative and prerogative of those set apart, the clergy. While the laity continued to have a prescribed role in the function of the church, this role was to be defined increasingly by the clergy.[60]

We see the role of the apostle including all the tasks we now associate with ministry. He was an evangelist, pastor, priest, preacher, administrator, pastoral counselor and teacher, and to a lesser extent a community leader. He exercised the role of a bishop-at-large. While his role as apostle had authority and clout, it is evident from the writings of Paul that the clout of the apostle was limited to his ability to persuade and convince. It is evident from the material

[60]Williams, pp. 23-25.

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above by Reicke that social status in the community was closely tied to authority whereas in the Pauline churches charisma and experience were given heavy weight. It is only natural that towards the end of the first century, with the death of most of the apostles, this authority, function, and charisma should be passed on to councils and leaders of the individual churches. To the presbyter and council of presbyters fell the role of governance, preaching and teaching. In churches having an administrator or bishop, these functions were exercised by him. There were numerous others in the early churches who performed functions of teacher and prophet, tasks which would probably be covered by the descriptions of evangelist, preacher, and community leader in current usage. Others ministered to the sick and the destitute as pastoral counselors. It is likely that in this early time there were also itinerant prophets and teachers who went from church to church staying in each locale for a month or two, though their role somewhat lessened as concern over false prophets developed. During this time the more private ministries of the church were discounted in favor of the public ministries. The practice of speaking in tongues and other ecstatic displays tended to disrupt the sought-for order as public ministries of the church became institutionalized in the person of the elder[61] and the diocesan bishop or *episkopos*.

Yet in spite of the growing trend toward institutionalization, ministry was centered in persons. Whatever the form of ministry,

[61]The term elder used here refers to the the male leaders or *zekenim* of the Jewish Christian tradition that was later incorporated into the mainstream of the church at least by the time of *Acts* (cf. Küng, *The Church*, pp. 404-406.)

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whether in teaching, preaching or care of the sick and poor, ministry was communicated through the person of the one ministering. Holmes refers to this period as one of ministry through the sacramental person. That is, it was through the person himself that transcendental meaning was injected into the human situation. The administrative title or role he held in the early Christian Church was of lesser importance.[62]

> It is hard to describe the sacramental person as a ministerial functionary. As a respected and loved leader of the community willing to suffer torture, exile, or death for the Kingdom which he believed imminent, he embodied the expectancy of the transcendent with the immanence of the personal.[63]

PATRISTIC PERIOD

After the turn of the century there was a movement to separate the functions of *episkopos* and presbyter. In *Acts* we saw a merging of the traditions of Gentile and Jewish Christianity. Both the functions of the presbyter and *episkopos* were among the several ministries, neither of which had any exceptional claim of authority beyond the limits of its own special *charism*. Now there is an incipient development toward institutionalization and stabilization of these two ministries as regularly performed offices on behalf of the entire community. This performance on behalf of the entire community of

[62]Urban T. Holmes, *The Future Shape of the Ministry* (New York: Seabury Press, 1971), pp. 5,6.

[63]Ibid., p. 31.

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believers was implicitly connected with the delegation of authority through ordination rather than solely through the possession of some serendipitous charisma, though the power to discharge the functions of the office came through God.[64]

This institutionalization of office became complete in the final development of the office of bishop, a trend first noted in the Pastoral Epistles. This development of the episcopal office was the primary development of the ministry of the Ante-Nicean Church, and was indicative of the ordering of other related areas of ecclesiastical life. It was in fact in relation to the development of the episcopal office that the office of presbyter, and to a lesser extent that of deacon, received final definition.

It was also during this time that the characteristic mark of authority of bishop and presbyter as *sacerdos* was noticeable. Before this time there was no priesthood in the church as understood by either Jewish or pagan use. Christ was the high priest of the church, and the functions of the priesthood were performed by the people of the church, each having his own ministry. But now, and as later ratified by the councils of the Church, it is the bishop who emerges as the one representing the "fullness of the ministry." He was prophet, teacher, the celebrant of the church at communion. He was leader of the liturgy of the church, and functioned as head of the several presbyters of the congregation.[65]

[64]Goguel, p. 157.

[65]George H. Williams, "The Ministry of the Ante-Nicene Church," *The Ministry in Historical Perspective*, in Niebuhr and Williams, p. 28.

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Ante-Nicene Church

It was in this time from 125 to 325 that the development of the ministry as we now know it took place. At the close of the first century we see the collegiality of all believers, each exercising his own special charisma, being reduced by an increasingly restricted interpretation of this collegiality. By the completion of the Christian canon, this concept of Christian community was understood as "the *"collegiality of a special ministry* within the community: the collegiality of the leaders of the community, the *episkopoi* or elders."[66] Küng notes that the *episkopoi*, as seen in I Timothy 3:2-5, constitute a special, elevated class of presbyters, which increasingly stood out as a separate class.[67] It was in the second century that Ignatius reported the development towards a single *episkopos* having sole authority over a single community of Christians. With this development the move to a collegium of the *episkopos* with his presbyters and deacons was completed.[68]

Episcopal Role of Governance. The strongest role of the *episkopos* was that of governance. To make the case for episcopal prerogative in this area, much literature during this time was written by noted bishops in the large cities: Ignatius of Antioch, Polycarp of Smyrna, and Clement of Rome. It was Ignatius who wrote

[66]Küng, *The Church*, p. 410. [67]Ibid.

[68]Ibid., p. 411.

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that "where the bishop is there is the Catholic Church."[69] The bishop in his role and conduct came to be seen as the image of Christ. In living out his life in the fullness of Christ, Bishop Ignatius looked forward to a Christ-like martyrdom in Rome. This imitation of Christ was seen as an episcopal duty whereby the bishop became one with God. Bishop Polycarp saw this style and role as being that of a loyal lieutenant of the heavenly emperor Christ. He says:

> the presbyters must be tender-hearted, merciful toward all, turning back (sheep) who have gone astray, visiting the sick, not neglecting widow or orphan or poorman, abstaining from all anger, disrespect of persons, unrighteous judgment; being far from all love of money, not hastily believing(anything) against anyone, not stern in judgment, knowing that we are all debtors because of sin.[70]

Episcopal Role of Teacher. We also begin to see bishops at this time performing two other functions besides that of governance, those of teacher and priest. In order to cope with the increasing number of self-styled teachers traveling from church to church who were infecting the communities with heresy of Gnosticism or Montanism, bishops were forced to bring these teachers under tighter reign and do more of the teaching themselves. In respect to the arguments of this time over doctrine, the function of teacher and the function of administrator were very much intertwined. Williams identifies this as the doctrinal or magisterial aspect of the episcopate.[71]

[69]Williams, "The Ministry of the Ante-Nicene Church," p. 30.

[70]Ibid., p. 31.

[71]Ibid., p. 36.

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When the bishop spoke in this role he took his place upon the "apostolic *cathedra.*" Williams states that one reason that Ireneaus used the designations "bishop" and "presbyter" interchangeably was his desire to establish his teaching as firmly grounded in the corporate body of the saints.

> The corporate presbyteriate was for him the ultimate degree against vagaries in doctrine....he spoke alternately of the bishops and the presbyters as the bearers of the "certain gift of faith."[72]

We learn from the *Tradition* of Hippolytus that others besides the bishop shared this teaching function. This was primarily in respect to catechumens. In his *Commentary on Daniel* Hippolytus refers to teachers having charismatic autonomy in their own right. They constitute a distinct class before clergy proper. He refers to them collectively as the "choir of teachers."[73] Williams suggests that this phrase preserves the Hellenic usage; "in illusion to the inspiring Muses, teachers constitute a *choros.*"[74] Justin, in speaking of his role as teacher, understood himself to be carrying on the tradition of several teachers under whom he had studied, but more than this, the tradition of the prophets of Israel. He claimed that the prophetic gifts of those prophets had now been transferred to Christian teachers.[75]

Episcopal Role of *Sacerdos.* In the *Apostolic Tradition* of Hippolytus in the early third century, it can be seen that while the

[72]Ibid. [73]Ibid., p. 41. [74]Ibid.

[75]Ibid., p. 35.

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bishop is clearly a priest, his identification with the common people of the church has not been lost. This manual of church order relates that the bishop is to be chosen by the laity on the basis of their satisfaction of and approval of his earlier ministry. And yet, the growth of the bishop's role as *sacerdos* was to have the effect of further removing him from the ranks of the common Christian. His central function in the sacramental life of the Church included the following: officiating at the Eucharist and baptism, receiving new members, and forgiving the sins of those who had gone astray. This last function was surrounded with particular controversy due to the increasing internal pressure that persecution by the state brought on the church.[76]

Of baptism Tertullian indicates that if the bishop is present he should be deferred to: "of giving it, the chief priest, who is the bishop, has the right; in the next place the presbyters and the deacons...besides these even laymen have the right, for what is equally received can be equally given."[77] Though the laity could baptize, Ignatius conceded, in the interest of unity, that it was better not to baptize or hold a love feast apart from the bishop.

The understanding of communion or the Eucharist during that time moved from that of a simple liturgy of gratitude to the concept of a sacrifice.

[76]Robert Rainy, *The Ancient Catholic Church* (New York: Charles Scribner's Sons, 1902), p. 81.

[77]Walker, p. 88.

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> By Justin's time (153) the Lord's Supper was already separated from the common meal. It was held early on Sunday morning and comprised the following items: scriptural readings intersperced with psalmty, common prayers with the congregational "Amen," the kiss of peace, the consecration of the bread and wine (the earliest such prayer being preserved for us in Hippolytus), and the communion. The prayers were offered extemporaneously by the bishop, though their themes followed the general pattern, and it is probable that the intercessions were cast in the form of preface, silence, and concluding collect.[78]

With Cyprian (about 250) the doctrine of the Lord's Supper as a sacrifice offered to God by a priest had been fully developed.[79]

Growth of Episcopal Authority. In the Ante-Nicene church the bishop came to embody the ministries of the apostle, that is the missionary, the prophet and the teacher. Institutionalization of these ministries by the second century became formalized. The authority of those exercising these ministries comes to be conceived of as *de jure* and not just *de facto:* thus Ignatius' statement that "bishop and presbyters and deacons have the right to the same obedience as God and Christ."[80] This is quite different from the early basis of authority in the Church of Paul where the seal of one's ministry was based on the results.

Role of the Presbyter. As the authority of the bishop became legitimized and defined, so did the role of the presbyter in respect to episcopal prerogative. Because the residence of the bishop tended to be in the largest cities, he was not able to perform

[78] Ibid., p. 90.

[79] Ibid., p. 91.

[80] Goguel, p. 158.

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his functions as chief priest in the outlying churches. It was in these surrounding parishes that some of these functions were turned over to the several presbyters, with the consequence that the presbyter himself became a *sacerdos*. He became a chief pastor in his own local church, and, like the bishop, presided at communion and in governance. It was only in the rite of laying on hands or ordination and in baptism and confirmation that the bishop retained his powers, though in the later two sacraments, the bishop eventually relinquished his solitary rights of office. At this stage, then, the bishop and the presbyter-priest came to constitute the priesthood while the term "clergy" denoted by and large, most of the ministries of the church including the "lower orders" of ministry. Almost all "lay" ministries by the time of the Council of Nicaea had become clercized.[81]

While the monopoly of the bishop in areas of worship was broken, and equality between bishop and priest in respect to ministry was developing, the bishop still retained the prerogatives of governance in his jurisdiction.

Diversification of the Function of Presbyters. As the church grew and its life became more complex and the functions of ministry more varied and extensive, there was a growth of the number of specialized ministries.[82] The two main orders under the bishop were those of presbyter and of the deacon. During the time of the

[81]Williams, "The Ministry of the Ante-Nicene Church," p. 29.

[82]Goguel, p. 158.

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episcopate of Cornelius in Rome we find presbyters heading some eighteen local house-churches which date from the mid-third century. In the larger of these churches more than one presbyter served. One of the functions of presbyters was preaching; this was not limited just to bishops alone. Most of the preaching at this time was cultal, being directed to catechumens and to the faithful during the liturgical assembly.[83]

Presbyters were central in the increasingly important liturgical celebrations of the church. Tertullian, while referring to the bishop as high priest, also refers to the presbyters and their role in the liturgy as priests, "but the latter are *sacerdotes* only by delegation, when they or the deacons perform that which is peculiarly the right of the high priest by his license."[84]

Role of the Deacons. At the end of apostolic times the ministry of *diakonia* was still very much correlated with charisma. "Diakonia is rooted in charisma, since every service in the Church presupposed the call of God. Charisma leads to *diakonia* since every charisma in the Church only finds fulfillment in service."[85] The diaconate was a ministry emphasizing the tending of the sick and the helping of the poor. It did come to also include the widows who were in service to the Christian community.

[83]Williams, "The Ministry of the Ante-Nicene Church," pp. 54-55.

[84]Ibid., 41.

[85]Küng, *The Church*, p. 394.

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During the Ante-Nicene period there was an expansion and institutionalization of this ministry also. The deacon served as an attendant or representative of the bishop. At the same time, however, his role in the early church as waiter at the table or distributor of the elements of communion became lost to the prerogative of the presbyter. The deacon became clearly a third order down from the episcopate. It was at the Council of Nicaea that deacons were proscribed from distributing the elements of communion to the presbyters in accordance with their lessened status. Canon 18 of the Council makes this clear.

> It has come to the knowledge of the Holy and Great Synod that, in some Districts and Cities, the Deacons administer the Eucharist to the Presbyters, whereas neither Canon nor custom permits that they who have no right to offer should administer the Body of Christ to them that do offer [it]. And this also has been made known, that certain Deacons now receive the Eucharist even before their Bishops. Let all such practices be utterly done away; and let the Deacons remain within their own bounds, knowing that they are the ministers of the Bishop and the inferiors of the Presbyters. Let them receive the Eucharist according to their order, after the Presbyters; and let either the Bishop or the Presbyter administer to them. Furthermore, let not the Deacons sit among the Presbyters, for that is contrary to Canon and order. And if, after this decree, any one shall refuse to obey, let him be deposed from the Diaconate.[86]

Deacons continued to be immediately responsible to the bishop in the care of the poor and other financial concerns, aiding in worship and discipline.

Minor Orders. Below the deacons were the servants of the church who constituted the "minor orders." Bishop Cornelius of Rome

[86]John Fulton, *Index Canonum* (New York: Whittaker, 1892), pp. 131-133.

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stated in 251 that under the single bishop in Rome were 46 presbyters and 7 deacons. "Below them....were seven sub-deacons, forty-two acolytes, fifty-two exorcists, readers, and janitors.[87] Other orders included: catechists, notarii, and hermenutae. These various orders differed somewhat in duty and number depending on time and geography.[88] The reader or lector was thought to be a preparatory step towards that of presbyter. The exorcist was to drive out evil spirits. It is unclear as to what the duties of the acolytes were except that they were to be servants in bringing aid to the needy. One role the janitors exercised was to admit none but the baptized to those more sacred parts of the service from which the nonbaptized were excluded. Catechists were not an order of the clergy, but were persons chosen from the clergy proper and the minor orders because of their gift of teaching. Notarii were shorthand writers appointed to attend the trials of the martyrs and report in detail whatever transpired. Hermenutae were those who translated the services of the Church into the languages of those from foreign parts.[89]

At this time we also find deaconesses as one of the orders of the church. They were quasi-clergy. Their role was to care for women, especially the ill, though sometimes they also baptized. Another class known as "widows" was also of ancient origin and their duties were similar to those of the deaconesses. Most likely the class of widows arose because the church felt it was better for the church to support these women rather than that they should remarry.

[87]Williams, "The Ministry of the Ante-Nicene Church," p.83.

[88]Fulton, pp. 20-27. [89]Ibid.

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Though deaconesses and widows were held in high honor they were not reckoned properly as "clergy." These minor orders of the church were all supported by gifts of food and money which were at the disposal of the bishop. The lower clergy were not full-time servants of the church and could engage in trade. However, it was clear by the third century that the higher orders of clergy were expected to be full-time servants of the church.[90]

To close this section on the Ante-Nicene church, the author includes a table developed by Goguel on the offices of the church mentioned in the documents of primitive Christianity (see Table I).

Laity of the Ante-Nicene Church. George Williams in his chapter "The Ancient Church" in Neill and Weber, *The Layman in Christian History*, documents the other side of the church, the role of the laity in counterpoise to that of the clergy. This role as specified by the clergy in worship, in the discipline of the church, and in teaching both diminished and became more ritualistic during the period of the Council of Nicaea. Yet the lay people of the Church continued to perform with distinction in the field of Christian service. This service made a deep impression upon the non-Christian population of the time. Dionysius of Alexandria refers to the converting example of the saints in a letter:

> They took the bodies of the saints with their open hands and on their bosoms cleaned their eyes and closed their mouths, carried them on their shoulders, and composed their limbs, embraced, clung to them, and prepared them decently, washing and wrapping them up, and ere long they

[90]Goguel, p. 137.

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TABLE I

MINISTRIES MENTIONED IN THE DOCUMENTS OF PRIMITIVE CHRISTIANITY*

Ministries With Specific Names

	Apostles (A current office)	*Apostles (An office of the past)*	*Prophets*	*Didascaloi (Teachers)*	*Bishops*	*Presbyters*	*Deacons*	*Deaconesses*	*Widows*
Paul's Epistles	X		X	X	X		X	X	
Epistle to the Ephesians	X	X	X	X	X		X		
Pastoral Epistles	X	X		X[a]	X	X	X	X	X
Acts	X		X	X	X	X	X[b]		
Epistle to the Hebrews				X					
I Peter					X[c]	X			
James				X		X[d]			
Apocalypse		X	X			X[d]			
II and III John						X			
Clement of Rome		X			X	X	X		
Didache	X[e]	X	X	X	X		X		
Ignatius' Epistles		X			X	X	X		
Polycarp's Epistles		X				X	X		X
Barnabas' Epistle		X		X[a]					
Hermas		X		X[f]	X	X	X		

[a]The term may be used here in a general way.
[b]The noun is missing but the verb is found.
[c]The term is used in reference to Christ but in a manner suggestive of a terrestrial bishop.
[d]The term may be used not for ministers but for aged members of the Church.
[e]Only in the title of the book, which may not have been primitive.
[f]Didascaloi in Hermas seems to belong to the past

*This table is excerpted from Maurice Goguel, *The Primitive Church*, p. 162

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> themselves shared in the same offices, those that survived always following those before them.
>
> Among the heathen it was a direct reverse. They repelled those who began to sicken, and avoided their dearest friend. They would caste them out on the roads half-dead, or throw them out when dead without burial, striving to shun any communication and participation in death, which it was impossible to avoid by any precaution in care.[91]

Apart from care of the dying and dead of their own churches, Christian lay persons practiced sacramental and therapeutic exorcism. Justin and Origen both refer to the healing ministry of prayer in an attempt to drive out devils and spirits responsible for insanity and sickness. Origen says:

> Not a few Christians exorcise sufferers, and that without manipulations or magic or the use of drugs, but just by prayer and the invocation of the simpler kind and by such means as the kind of man might be able to use.[92]

The other role apparently left to laity as well as clergy was that of martyrdom. It is the pagan critic Celsus who characterizes the Christians willingness to die for their faith as an act of little people, "the most illiterate and buccolic yokels."[93] Yet it was these people,

> the little people (men, women, and children) ever ready for a martyr's death, who carried the gospel into the recesses of society and who, though nameless and despised by cultured and informed observers, probably did more even than bishops, and apologists, and theologians to prepare for the sudden conquest of the Greco-Roman world at the beginning of the fourth century.[94]

Later Patristic Times

In this period of the history of the Church extending from

[91]Williams, "The Ancient Church," p. 46. [92]Ibid., p. 47.

[93]Ibid., p. 52. [94]Ibid.

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the Council of Nicaea (325), to the fall of the Roman Empire (c.476), every event of church life was colored by the events of that momentous first council. It was during this period that Christianity took on a unique role as the religion of the realm under Constantine. The empire came to a close shortly after the Council of Chalcedon, the last great council of the christological debates. In winning freedom from persecution of the state, the Church was to come under the control of the occupant of the Roman imperial throne. "A fateful union with the state had begun,"[95] states Walker. During this period the Church witnessed a great outpouring of energy. It was a time of the growth of the papacy and the reaction to the institutionalization of Christianity by a growing number of monks. It was the time of tension between the eastern and western halves of the Church. It was also a time of able leadership: Athanasius, Gregory of Nyssa, Benedict of Nursia, Ambrose, Chrysostom, Jerome, Augustine, and Gregory the Great.[96]

Growth of the Episcopal Office. The ascension of Constantine to the head of the imperial throne as well as his assumption of the role of leading layman of the Church had two great consequences. The first was his influence in unifying the Church and increasing its authority in the administrative function of the empire. In North Africa Constantine used the device of a synod meeting in Rome to force the resolution of the controversy resulting from the Diocletian perse-

[95]Walker, p. 102.

[96]Ibid., pp. 105-171.

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cution. It was later in Nicaea in 325 that Constantine used the same strategy to force a resolution of the conflict caused by the Arians and their interpretation of the relationship between God and Christ; and though this council, which is known as the First General Council of the Church, did provide a standard for unity, it became clear after the death of Constantine that the question was not conclusively settled.

In many other ways Constantine moved toward the regulation of religious life both within and outside the Church. He closed various temples, turned state revenues to Christian usage, and ordered laws written proscribing divination and magic. Also Sunday work was forbidden to people of the cities. Gifts were made to clergy and great churches were built in Rome, Jerusalem, Bethlehem and elsewhere at Constantine's direction. In 330 the capitol was transferred to Byzantium which was renamed in his honor, Constantinople.[97]

The second thing of consequence was the further increase in power and authority of bishops under Constantine. By the time of the Council of Nicaea, bishops had already taken responsibility for the regulation of doctrine. In addition, they took upon themselves disciplinary and legislative powers by writing church law which was to be superior to local traditions and customs. Through this legislative activity bishops were able to bring about a greater uniformity of church belief and practice, though subtle differences of practice between East and West would continue to grow and aggravate friction despite such attempts to legislate a solution.

[97]Ibid., p. 105

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Also, under Constantine bishops were assigned local judicial duties in secular matters. Christians were directed to courts presided over by bishops rather than secular tribunals. Clergy were prevented from carrying their grievances before secular tribunals excepting the throne in Constantinople, the court of last appeal. Bishops had also taken on the role of the emperor's personal defender of municipalities to protect local populations from unfair practices of the provincal officials of the empire as well as from other forms of predation.[98]

Ordering of Church Life. In the period of the development of the role of the bishop as a third order of ministry, there was a parallel development in the regularizing of Church life. In 341 at the Council of Antioch in Encaeniis the character of the episcopate of the fourth century was given significant definition in Church law.[99] In canon two of this council bishops, priests, and deacons are expressly forbidden to communicate with persons that have been excommunicated. Canon three states that a parish priest is to be under the jurisdiction of his bishop regarding his residence and place of service. It is stated in canon seven that bishops are forbidden to receive a priest who has been excommunicated by another bishop until he has been restored by that bishop or unless a synod should overturn the sentence. This provision is to apply to lay persons as well. Canon nine warns that "it behoves the bishops in each province to acknowledge the

[98] George H. Williams, "The Ministry in the Later Patristic Period," in Niebuhr and Williams, p. 62.

[99] Ibid., p. 61.

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bishop who presides in the metropolis..." "Wherefore it is decreed that he have precidence in rank, and that the other bishops do nothing without him."[100]

At this time bishops were also given supervision and appointment responsibilities to monasteries, poor houses, and hospitals, and control over the rule of rural bishops in their areas. They also became responsible for the financial support of the clergy serving under them. The ministry of the bishop had come to be equated with his jurisdiction.

Distinctive Elements. As the station of clergy in the church became differentiated from that of the laity, it was only natural that there should be external social manifestations of this charge. One external symbol of this charge was the use of titles associated with clerical privilege. Chadwick notes that this practice began under Constantine when the titles of secular privilege and rank became the prerogative of leaders within the church.[101]

As bishops acquired social rank they also acquired appropriate symbols and insignia of such rank. Thus the mitre and staff came into use. In the fourth century the custom of kissing a bishop's hand came into practice as the images of the imperial court began to influence church practices.[102] In a way the church began to be a new fusion of the old civic and religious pride, rationalized in various ways by the pope.[103]

[100]Joseph Cullen Ayer, *A Source Book for Ancient Church History* (New York: Charles Scribner's Sons, 1913), p. 363.

[101]Chadwick, p. 163. [102]Ibid., p. 164. [103]Ibid.

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Most of these insignia and customs, such as manner of dress, were to be preserved by the church after they had long been abandoned elsewhere. Pope Celestine I is reported to have rebuked the clergy of southern Gaul for innovations in dress, yet, the clergy were only wearing the costume of years past.[104]

Another practice that increasingly set the clergy apart from the laity was that of clerical celibacy. This custom had its roots in the asceticism of the early church as expressed in the teachings of Paul.[105] Yet still in the Apostolic Canons,[113, 114] we see that marriage of the clergy was permitted. Canon V prohibits, in fact, a member of the clergy to put away his wife on the pretext of religion. Lea cites the attempt in the late fourth century to impose celibacy by Pope Innocent I as the first attempt to legislate celibacy for the superior orders of the clergy.[109] The effect was to be two-fold. First, and most importantly, the innovations were widely ignored, as one can deduce from the continued legislative attempts to enforce them.[110] Secondly, the tools were forged that later would be used by Pope

[104]Ibid.

[105]Henry C. Lea, *The History of Sacerdotal Celibacy in the Christian Church* (New York: Russell and Russell, 1957), pp. 13-14.

[106]This is implicitly expressed in Canon V, Canon XVIII, Canon XVII, Canon XIX, and Canon XXVI.

[107]The Apostolic Canons are a series of Canons dealing with moral and ethical conduct of the clergy appended to the Apostolic Constitutions, a late fourth century document of Syrian origin. See F.L. Cross (ed.) *The Oxford Dictionary of the Christian Church*, 2d Ed.(New York: Oxford University Press, 1974), p. 75.

[108]John Fulton, pp. 83-87. [109]Lea, pp. 34-36. [110]Ibid., pp. 39-60.

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Gregory in the middle ages to reinforce the separation between the laity and clergy.

Though the institution of the Papacy is only peripheral to this discussion of the development of the Christian ordained ministry, it, during this time and in the middle ages, embodied in a unified way the best and worst of the institutionalization of the clergy as a unique class set apart from the laity.

MIDDLE AGES

It was during this time, variously seen as beginning with the fall of Rome in 476[111] or later at the end of the seventh century when established itself as the "one true state," that the ministry of the church entered a phase that was to be distinctive until the Protestant Reformation.[112] "The identification of the church with the whole of organized society is the fundamental feature which distinguishes the Middle Ages from earlier and later periods of history."[113]

While modern politicians might argue over the relation of the individual to the state, this was no problem to the medieval churchman. "In baptism the god parents made certain promises which bound him (the member) legally for life."[114] It is in this context that the story of the development of clerical offices must be seen.

[111]William P. Cannon, *The History of Christianity in the Middle Ages* (New York: Abingdon Press, 1960), p. 16.

[112]R.W. Southern, *Western Society and the Church in the Middle Ages* (Middlesex, Eng.: Penguin Books, 1970), p. 24.

[113]Ibid., p. 16.

[114]Ibid., p. 18.

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Clergy as a Social Caste

In the early Middle Ages we see that the clergy have become increasingly set apart from the rest of the church to the point of being a social caste very much distinguishable from other Christians. This trend is evident in four areas: in education, in personal prerogatives, in their role in the administration of the sacraments, and in the vows of celibacy.

As the Roman Empire was fragmented into ever smaller administrative units and as social and commercial institutions progressed in dilapidation, the ability to support the old secular schools of learning was greatly impaired.

Though many priests of the twelfth and thirteenth centuries had only a marginal or even no education, it was obvious that many bishops stood head and shoulders above the bulk of the laity.

> The new techniques of government depended increasingly on expert knowledge, and this enhanced the practical importance of those who were equipped by intellectual training to provide this commodity.[115]

Thus the clergy held a "monopoly of all those disciplines which not only determined the theoretical structure of society but provided the instruments of government."[116]

The Franks and the rulers of the Holy Roman Empire drafted many priests and bishops into civil service. Bishops and abbots

[115] Ibid., p. 38. [116] Ibid.

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became rulers of their lands; and as the feudal system became the predominate social pattern in Northern Europe, they incurred responsibility for those that worked the land.[117]

The clergy were cognizant of their privileged position in society and were more than able to protect their advantages, which by this time had become considerable. Clergy were immune from taxation, civil responsibilities, and the secular judicial system. Bishops had acquired considerable political and administrative authority in their cities.[118] "All this gave the whole clerical order from top to bottom a sense of cohesion and common interest."[119] And while this unity of cause was not complete, it was to remain an extensive force throughout the Middle Ages.

The clergy had become a guild much like the groups of artisans; and like those guilds, the clergy made their own rules, enforced their own penalties for infractions, and laid down procedures and standards for entrance. As the clergy were an indispensable element in their culture, their hierarchical system could be called a "trade unionist's paradise."[120] In fact it was the most powerful of unions.

Sacraments

Of all the manifold duties of the clergy, the most influential point of contact between the main body of priests and the laity was in the administration of the sacraments. The rule of life favored the

[117]Ronald H. Bainton, "The Ministry of the Middle Ages" in Niebuhr and Williams, p. 88.

[118]Cannon, pp. 34-35. [119]Southern, p. 39. [120]Ibid.

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the clergy and emphasized the "littleness of man, the impersonal majesty of the spiritual world, the dignity of an order which was only attainable in this life in symbolic ritual..."[121] The laity experienced religion essentially "as an intrusion of the supernatural into their lives in the form of miracles and ritual ceremonies."[122] Holmes has characterized the Middle Ages as the period of ministry of the "sacramental rite."[123] That is, it was the holy things the priest did through the administration of the sacraments that set him off from the common folk more than any image of himself as a holy man *per se*.[124]

Augustine had been highly influential in the early catholic conception of the sacraments. Influenced by neoplatonic thought, he conceived the sacrament as a true mystery as the Latin nomenclature indicated. He thought of the visible, human transaction as being "accompanied by a divine, inwardly effectual act."[125] According to Augustine almost any act where by God's grace is mediated to the believer could qualify as a sacrament.[126] And where these sacraments abounded, there did priests abound, making sure that the lay people were duly instructed, corrected and admonished.[127]

[121]Ibid., p. 33. [122]Ibid., p. 24. [123]Holmes, p. 37.

[124]Ibid., p. 47.

[125]Reinhold Seeburg, *History of Doctrines*, I, p. 321.

[126]The number of sacraments varied from the two, eucharist and baptism that Augustine preeminently thought of to twelve listed by Nicholas of Clairvaux in the eleventh century.

[127]Andre Lagarde, *The Latin Church of the Middle Ages* (New York: Charles Scribner's Sons, 1915), pp. 32-34.

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The history of any one of the seven sacraments, the number that had become fixed by the time of Peter Lombard's book of *Sentences*, in the twelfth century, presents a uniform pattern of growth of the role of the clergy to the exclusion and submission of the laity.[128] "There were two postures at communion. The priest stood; and the people kneeled."[129] The priests preformed at the altar on behalf of the people while the latter remained at the altar rail. Finally it came to be that the wine was withheld from the people altogether.[130]

A similar development occurred in the sacrament of confession. It was originally a lay office brought to the continent from Celtic monks in Ireland. The practice entered the Frankish churches almost under the noses of the clergy in the fifth century, being in practice there for nearly a century before being officially noticed. By the thirteenth century the clergy had obtained the complete monopoly of this practice.[131]

Thus the sacraments set the clergy apart from the laity, for, only the clergy through the saving rituals of the church could provide the people with what they wanted, some assurances of permanence, if only in the world to come, in the midst of a very transitory present. The whole life cycle through the sacraments of baptism, charism and marriage was finally rounded out and brought to fullness in the rythmic cycle of the church calendar and the publication of manificently bound copies of the *Book of Hours*.

[128]Seeburg, II, 79.

[129]Bainton, p. 91.

[130]Ibid.

[131]Lagarde, pp. 55-63.

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Papacy

The story of the church in the Middle Ages is to a great extent the story of the growth of the papacy. The bishop of Rome had gradually gained in ascendancy over his peers in the other ancient cities of Christendom, a process that took about a thousand years. This institution of the church had developed to the point that by the thirteenth century it could be capsulized in the formula of that time, *"Papa que et ecclesia dici potest."*[132] Southern in his work, *Western Society and the Church in the Middle Ages* notes a process of growth (c. 1050-c. 1300) and decline (c. 1300-c. 1520) of the papacy. We shall be interested in this decline as it affected three areas of church life; indulgences, lay investiture, and celibacy.

Indulgences were granted by the pope as rewards, especially for participation in the crusades, but later, also for other meritorious deeds. As they were a manifestation of the "papal plenitude of power," there were practically no limits to their use or conditions.[133] Many factors influenced the proliferation of indulgences: "the desire of rival popes to extend their influences and improve their finances; the claims of local churches, rulers, and towns to share in the treasure; the universal demands of all mankind for an assured salvation.[134] This system to some degree mirrored the history of the papacy. At one point the system performed

[132]Southern, p. 91. [133]Ibid., p. 136. [134]Ibid., p. 140.

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the function of allowing for an institutional form of grace. But it was elaborated, inflated and abused to the point that by the fifteenth century it was almost synonymous with chicanery and superstition. Thus while the clergy were seen as set apart in a spiritual sense through their ministrations at the altar, they, through the abuse of their office in the matter of indulgences, were also seen to be set apart by the unscrupulous advantage they exercised over their simple, unlearned congregations.

In the matter of lay investiture we see the culmination of the rift between the papacy and lay rulers of the various national groupings of what had been the Holy Roman Empire. The election of bishops as seen in patristic times was by local congregations, with both clergy and lay involvement. In the early Middle Ages the rubric of local election was essentially satisfied by nomination of the kings as they had political and quasi-spiritual oversight of their domains.[135] In the twelfth century local clergy were claiming the right of election; and by the fourteenth century the pope was claiming the right to make all episcopal appointments.[136]

This use of papal prerogative was strongly contested, more or less successfully, by temporal rulers. As the pope was dependent in some degree in making appointments upon the secular ruler, opportunity arose for kings to gain an upper hand and ultimately take over the process of episcopal appointments.[137] Thus through the exercise of

[135]Ibid., p. 156. [136]Ibid., pp. 156-158.

[137]Ibid., p. 159.

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the power of appointment, ecclesiastical power began to swing back to the laity by the late Middle Ages.

In Germany the emperors had come to realize that one could earn loyalty at far less cost by controlling ecclesiastical appointments than by giving out land.[138] After a compromise had been reached in the investiture struggle, it was only a matter of time before secular princes learned the rules of the new game.

> Where there are rules, there must be experts; and where there are experts there will be loopholes. The clergy themselves provided the experts who showed the kings how to use the ecclesiastical treasure according to the rules of ecclesiastical discipline.[139]

Clerical celibacy in the Middle Ages turned out to be never completely enforceable. Pope Gregory VII in 1073 set about to bring conformity with church law. But this course of action was decidedly unpopular with the clergy, especially those already married; though by the last third of the Middle Ages many of the clergy did submit to this rule, however unwillingly.[140] Yet it always remained an issue contention by both layman and priest due to widespread surreptitious marriage and concubinage.

Laity

Of the early Middle Ages very little is known about the laity. Of this time there is almost nothing written by a lay person that has survived. In the religion of the common people much superstition was

[138]Maurice Keen, *The Pelican History of Medieval Europe* (Middlesex, Eng.: Penguin Books, 1969), pp. 53-58.

[139]Southern, p. 131. [140]Lea, pp. 189-190.

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centered in the lay veneration of the relics of the saints. Through the veneration of these last remains, intercession against the demonic forces of plague, sickness, warfare, and starvation was hoped for.[141]

In the late Middle Ages the situation of lay illiteracy had begun to change. The Crusades, unmatched by anything in their times in popular enthusiasm, brought widespread butchery and cruelty but also the revival of trade and ancient learning. They were also the beginning of lay movements considered by the church to be dangerously close to heresy, if not outright heresy; expectations of the mellenium, radical movements of self-imposed poverty, puritan dualists. Among these the movements of Waldo and Francis of Assisi posed the most serious threat to vested clerical interests.[142]

Finally at the end of the Middle Ages four factors are identified by Brooke as being determinative in the development of lay thinking. First, was a decisive degree of anti-clericalism fomented, as we have noted above, by the abuse of papal and clerical power and privileges in the matters of indulgences, political maneuvering, and the widespread dissatisfaction with the system of clerical celibacy. Secondly, a growing mercantile class and widespread trade resulted in an increased interest in this-worldly things and affairs. Thirdly, contact with Islamic trade led to a growth of new ideas and a revival of ancient learning resulting in a separation of philosophy from

[141]R.W. Southern, "The Church in the Dark Ages" in Neill and Weber, pp. 88-91.

[142]Christopher N.L. Brooke, "The Church of the Middle Ages" in Neill and Weber, pp. 116-119.

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theology. Lastly, there was a growing emphasis on lay education. This was especially true in Italy; but also in the royal courts of Northern Europe the educated layman was no longer the exception.[143]

Implications

In the Middle Ages we see two related developments. The first was a growing lay independence and self-sufficiency. Southern states that lay interests suffered because, in early medieval times, there was "generally no lay interest that called for protection. But there very conspicuously was a general clerical interest."[144] As the Middle Ages drew to a close the laity from kings on down began to perceive what their interests were. This new consciousness was to give rise to a new nationalism in the European States, as well as to the lay reform movements of Wycliff, Waldo, and Huss, culminating in the Reformation in the sixteenth century.

Parallel with this movement was an increasing inadequacy of the sacramental system to meet growing lay needs. It was to be an inadequate substitute for the growing demand for institutional reforms for which an educated laity pressed. The mind-set that had fostered the growth of this system was in a period of change. There were new interests, new presuppositions. Man was no longer at the mercy of the old demonic forces that could be warded off with relics and simple piety. He was beginning to perceive himself as competent in his world. The chief force for reform and change was coming from within the church itself.

[143]Ibid., pp. 130-133. [144]Southern, *Western Society*, p. 39.

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REFORMATION

Much of the religious reform that came in Europe in the sixteenth century was bound up in the social movements of that time. The degree of fragmentation of the old Roman Empire had progressed far beyond what it had been at the time of Waldo, Huss and Tyndale. Besides the forces of nationalism, there was an unbridled anticlericalism that was almost universal. This was in part due to economic displacement and turmoil.

> The monopolies of the great merchant houses, the rapid rise of prices, the pressure of the prosperous classes in the towns upon their poorer fellows of the artisan class, and the attempt of the nobles to meet rising expenses by increasing the burdens of their peasants, rendered the whole situation dangerous.[145]

In the midst of these pressures, the financial greed of ecclesiastical authorities as evidenced in the abuse of indulgences and the reputed papal splendor were intolerable. In the midst of social and political ferment was the yearning of many in the church, both ordained and lay, for an end to the drift into "ecclesiastical decadence."[146]

Ministerial Shift

Luther's disagreement with the ecclesiastical powers, especially the pope, was religious and not economic or political. In an effort to escape the fires of hell he had taken the monk's cowl. But try as he might, Luther, inspite of all kinds of works, was plagued by

[145] John T. McNeill, *Christian Hope for World Society* (New York: Willett, Clark, 1937), p. 102.

[146] Ibid., p. 102.

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the fear that his sins were beyond any hope of redemption. It was through teaching courses on the Bible that he found a completely different picture of the God of wrath that weighed over him. Luther found in Psalms and Romans the living Word of God, that brought a new reality into his life. If this Word could be heard in the church it could change the reality there.[147]

Pauck lists the perversion of the Word of God by the man-made institution of the papacy as the chief complaint of the Reformers. In fact, in Luther's mind the Pope was the Anti-Christ solely "because he claimed to be the only authoritative interpreter of the Bible and thus bound it to this office."[148] According to Luther, the Word was not proclaimed but suppressed, and the service in which it might have been proclaimed was seen as only another attempt to purchase release from the eternal fires through many "unchristian inventions."[149]

Luther's feelings regarding this state of affairs are aptly expressed in a selection from *Table Talk*.

> These arrogant and unlearned papists can't govern the church because they write nothing, they read nothing, but firmly saddled in the pride of possession, they cry out that the decrees of the fathers are not to be questioned and decisions made are not to be disputed, otherwise one would have to dance to the tune of every little brother. For this reason the pope, possessed by demons, defends his tyranny with the canon, *'Si papa.'* This canon states clearly: If the pope should lead

[147]Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston: Beacon Press, 1952), pp. 22-36.

[148]Wilhelm Pauck, *The Heritage of the Reformation* (New York: Oxford University Press, 1961), p. 102.

[149]Ibid., pp. 102-103.

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> the whole world into the control of hell, he is nevertheless not to be contradicted.[150]

The new conception of the clergy was that they were no longer a special class of men of God administering the Sacraments, but that they were messengers through faith of the Word: the ordained person is *minister verbi divini*.[151] What is this Word that Luther would have the Church hear? He points to it as the *sine qua non* of Christian existence in his treatise, "The Freedom of a Christian."

> One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ, as Christ says, John 11 [:25] "I am the resurrection and the life; he who believes in me, though he die, yet shall he live": and John 8 [:36], "So if the Son makes you free, you will be free indeed": and Matt. 4 [:4], "Man shall not live by bread alone, but by every word that proceeds from the mouth of God."[152]

Speaking of the ministry and the Word of God, Luther makes an important clarification to a question put to him:

> Somebody asked, "Doctor, is the Word that Christ spoke when he was on earth the same in fact and in effect as the Word preached by a minister?"
>
> The doctor [Martin Luther] replied, "Yes, because he said, 'He who hears you hears me' [Luke 10:16]. And Paul calls the Word 'the power of God' [Rom. 1:16]."[153]

Preaching the Word was a central focus in the theologies of Luther, Calvin and Zwighi. In the Methodist movement in England under John Wesley and George Whitefield preaching was taken out of the

[150] Martin Luther, *Table Talk* (Philadelphia: Fortress Press, 1967), p. 330.

[151] Pauck, pp. 102-103.

[152] Martin Luther, *Martin Luther: Selections From His Writings* (Garden City: Doubleday, 1961), p. 54.

[153] Luther, *Table Talk*, pp. 394-395.

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confines of the sanctuary to the poor that had been essentially untouched by the church. The preaching of Wesley and Whitefield was evangelizing, relying heavily on "the emotions and the power of group process," rather than the mealy-mouth discurses that were heard in many churches, especially in country churches.[154]

With good or bad results, that was the function of the minister, to preach the Word. And sermons there were! In the large cities there were several sermons on Sunday. In the city of Rostock the total number of sermons preached in 1640 was judged to be 1,500.[155] Sermons lasted one or two hours.

> Chaderton once preached for two hours, and then said that he would stop as he was trying their patience; but there were cries of "For God's sake, go on!" And he continued for another hour.[156]

One Lutheran pastor, commenting on the harmful side effects noted: "In this city (Franstadt), we preachers preach ourselves to death!"[157] Luther was more charitable. Realising the limited tolerance of his hearers, his sixth rule of preaching was that the preacher should know when to stop.[158]

Teaching was another central function of ministry. In the Lutheran churches, the practice arose of providing instruction of some length before a child was eligible for communion. This instruction was then to be followed by an examination. Instruction was also part of the guidance a pastor might provide in the private homes of those of

[154]Holmes, p. 78.

[155]Owen Chadwick, *The Reformation* (Middlesex, Eng.: Penguin Books, 1972), p. 420.

[156]Ibid. [157]Ibid. [158]Pauck, p. 128.

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his congregation.[159]

Pastoral visitation was related to teaching. Butzer saw this function as one that might bring the church to the point of being a community of love and mutual concern.[160] Calvin felt that preaching to be effective, needed to be supplemented by private admonitions and correction in the home. People also were encouraged to inform the pastor when members of their household were ill or near death.[161] The minister also ministered the Word through sacrament as well. The sacrament was seen by Luther as "an outward sign of an invisible grace instituted by Christ and exclusively Christian."[162] Consequently the old number of seven sacraments was reduced to two. The minister was no longer set apart by virtue of his ordained status, but by his function; and the proper administration of the Lord's Supper was only another task he performed on behalf of the community. The Lord's Supper was now seen by Luther as a thanksgiving and sharing of fellowship between Christ and the church.[163]

Consequences

One of the major consequences to flow from Luther's theology, though this concept in practice was largely unrealized at the time, was the idea of the priesthood of all believers. The minister, through

[159] Ibid., pp. 130-131.

[160] Ibid., pp. 131-132.

[161] Ibid.

[162] Bainton, *The Reformation of the Sixteenth Century*, p. 46.

[163] Ibid., pp. 46-48.

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ordination, was conferred no indelible status or invisible grace that resided in his person.[164] He was set apart because of the office he performed and if he did not perform that office, he again became a layman. He was not a priest *per se* because all in the congregation were to be priests. The basis for clerical theocracy was eliminated.[165] Holmes, in this sense, remarks that the new difference in the nature of the ministry was "doing" rather than "being."[166] Of course, even though all men were ministers of God, for the sake of order and spiritual edification, some men needed to be designated to act on behalf of the community. Not every untrained person could be a preacher, teacher or counselor, yet any lay person was theoretically entitled to fulfill any one of these functions.[167] The ordained ministry, viewed as such, was to be validated according to Calvin, only in relationship to a specific call to a congregation. In this theology a person could be ordained a minister only by the call and election of a congregation.[168] Calvin, in a piece of writing that has come to be known as the "Draft of Ecclesiastical Ordinances, September and October 1541,"[169] formulates this understanding of the nature and tasks of the ordained ministry. Ministers or pastors are seen by Calvin to be the first of four offices of the Church. He says:

As to the pastors, whom Scripture also sometimes calls elders

[164] Ibid., p. 47. [165] Ibid. [166] Holmes, p. 62

[167] Pauck, pp. 104-105. [168] Ibid., p. 134.

[169] John Calvin, *John Calvin: Selections from His Writings* (Garden City: Doubleday, 1971), pp. 230-265.

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> and ministers, their office is to proclaim the Word of God, to instruct, admonish, exhort and censure, both in public and private, to administer the sacraments and to enjoin brotherly conrrections along with the elders and colleagues.
>
> Now in order that nothing happen confusedly in the Church, no one is to enter upon this office without a calling. In this it is necessary to consider three things, namely: the principal thing is the examination; then what belongs to the institution of the ministers; third, what ceremony or method of procedure it is good to observe in introducing them to office.[170]

A little later in the same document Calvin elaborates on the process where by pastors are selected and deemed worthy.

> The order is that ministers first elect such as ought to hold office; afterwards that he be presented to the Council; and if he is found worthy the Council receive and accept him, giving him certification to produce finally to the people when he preaches, in order that he be received by the common consent of the company of the faithful. If he be found unworthy, and show this after due probation, it is necessary to proceed to a new election for the choosing of another.[171]

A second major implication in this theological change in the concept of ministry was that if clergy are basically of the same status as other mortals, then there is no longer any reason for a celibate ministry. Chadwick lists legal marriage as the "greatest single change affecting the status of the Protestant clergy."[172] By 1523 priests in small numbers were beginning to marry. Luther married an ex-nun in 1525 to the surprise of a few invited friends present at a small dinner party.[173] And one by one Protestant states legalized marriage for their clergy.

Laity

Luther's doctrine of the priesthood of all believers has been

[170] Ibid., p. 230. [171] Ibid., pp. 230-231.

[172] Chadwick, *The Reformation*, p. 409. [173] Ibid., p. 409.

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summed up in four points by Brunotte as:

1. Before God all Christians have the same standing, a priesthood in which we enter by baptism and through faith.
2. As a comrade and brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the Word.
3. Each Christian is a priest and has an office of sacrifice, not the cross, but the dedication of himself to the praise and obddience of God, and to bearing the Cross.
4. Each Christian has a duty to hand down the gospel which he himself has received.[174]

This doctrine, which was not too dissimilar from that of Calvin, manifested itself in several areas of lay concern.[175]

Change in Polity. Luther was greatly disturbed by the social disorder that was being fomented by Thomas Meuntzer and other "fanatics" who were willing to seek the new social order of justice and law through force of arms.[176] Luther felt that the secular authorities were a necessary preventive against sin. A citizen's first duty was obedience, even though the local prince was less than honest --"a wise prince is a rare bird, a pious one rarer still;"[177] yet no citizen was obliged to obey if the ruler ordered what was contrary to God's Word. To protect his cause from the rebellious forces, Luther looked toward the princes as a class to maintain order. It was to these men Luther also looked for administration of the new Protestant churches in the countryside when the bishops refused to adopt the new evangelical faith. Superintendents were appointed for country churches by princes

[174]These four points in W. Brunotte, *Das Geistliche Amt bei Luther* (Berlin: 1959), pp. 133 ff., are quoted from E. Gordon Rupp, "The Age of the Reformation", p. 139.

[175]Rupp, p. 139. [176]Walker, pp. 315-316.

[177]McNeill, *Christian Hope...*, p. 103.

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to supervise and direct ministers. Consistories, responsible solely to the prince regulated all affairs of the churches. These consistories "administered finances and properties of the churches and exercised all jurisdictional authority.."[178] The local laity in the congregations, however, had little voice in the affairs of their church. In some cases superintendents were nominated by the clergy themselves. In Wurttemburg the church was governed by a group of counselors under ducal authority, the prince assuming episcopal powers.[179] In free towns city councils and local magistrates often assumed ultimate responsibility for churches within their jurisdiction. This meant a little broader lay control than in provinces under princely rule.

Calvin had established a more representative church government comprised of four offices: preachers, teachers, elders, and deacons.[180] The Geneva city council approved election of preachers. The elders were elected laymen. Pastors and elders were responsible for church discipline in the matter of morals.[181] The lay elder was seen as a strong preventive against clericalism by providing for supervision of ministers.[182]

Preaching and Sacrament. Both elements of communion were restored to the laity. The Mass was no longer a re-enactment of Christ's passion but was a communion of the faithful, only a part of

[178]Pauck, p. 115. [179]Ibid., p. 116. [180]Ibid., p. 123.
[181]Ibid., p. 124. [182]Rupp, p. 141.

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an entire service of word, music, prayer and liturgy.[183] The Bible was made directly available to the common person in exposition and translation into the vernacular.

There was some difficulty in making a transition in the attitude of the people toward worship from that of the Middle Ages. In that time the church was often the only large public building in the village. The church then was frequently a place of business and gossip.[184] Preaching is a social task, that is, it necessitates listeners, and therefore folks needed to settle down. A strong emphasis on preaching meant a more passive role of the laity in one sense; there was a danger almost as disastrous as clericaliam: that was (and still is) that the community of faith would be reduced to only a preacher's church.[185] Long sermons brought another possible cause of irreverence, slumber. Churchwardens had the task of waking sleepers.

> At Geneva in Calvin's time Jacques Pichard went to sleep early in the sermon, awoke uncomfortably with a pain in his leg, and disturbed the congregation and the preacher by shuffling his feet and calling his neighbor a baboon.[186]

Implications

A major effect of the Reformation was to change the focus of worship. The presence of God in the sacraments was subordinate to his presence in the preached Word. Setting the clergy in the same

[183] Ibid., pp. 142-143.

[184] Chadwick, *The Reformation*, p. 425.

[185] Pauck, pp. 106-107.

[186] Chadwick, *The Reformation*, p. 428.

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spiritual plane as the laity implied an equality; though this was seldom practically realized during the Reformation it set the stage for the expression of egalitariansim in the American churches. This was to be seen in a more democratic polity and the widespread use of lay preachers in the colonies.

A second implication of Reformation theology was that the minister needed to be well educated for his preaching and teaching functions. Though there were numerous country clergy that were impoverished, this was not the case of those in the cities, especially the large cities.[187] City clergy were, as a whole, highly educated. More and more clergy were to have a university education. It was symbolic of this era that Luther should adopt the scholastic gown in place of the monk's cowl.[188]

With the recognition of the need for an educated clergy came a movement for a better educated laity. For example, Ernest the Pious of Saxe-Gotha developed an extensive educational institution throughout his province that was compulsory for children between the ages of five and twelve. Books were provided inexpensively. Most Protestant areas organized a similar program of public education.[189]

A third implication was the increase in the pastoral function of ministry. McNeill records the greatly increased publication of works on pastoral care.[190] This concern was related to the concept

[187]Ibid., pp. 412-414. [188]Pauck, p. 143.

[189]Martin Schmidt, "The Continent of Europe," in Neill and Weber, p. 153.

[190]John T. McNeill, *A History of the Cure of Souls*, p. 181 ff.

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of equality of the elect and the need to pastor sheep and protect the flock from wolves.[191] For Luther private confession and absolution and visitation were cornerstones of this effort.[192] The role of pastor was to emerge as a major function in the American church.

AMERICAN PROTESTANT CHURCH

When the North American colonies were founded, the largest influx of settlers originally came from England. In the northern colonies they were largely representatives of the Puritan and the left-wing traditions of the Reformation, while in the southern colonies the Church of England was represented. Very shortly immigrants from Europe brought with them all various and diverse brands of Reformation theology and polity. "In the U.S. the whole Christian macrocosm dispersed in Europe among many nations, was to be transplanted into one country."[193]

The discussion of the ordained ministry in this section by necessity and practicality will be limited to the mainline of the Protestant tradition.

Two Forces in the New World

Two forces in the new world were to be determinative. The first was Reformation tradition, and the second(which became dominant)

[191] Ibid., p. 180. [192] Inid., p. 169.

[193] Alex R. Vidler, *The Church in an Age of Revolution* (Middlesex, Eng.: Penguin Books, 1971), pp. 235-236.

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was the vicissitudes of the American frontier.

One legacy of the Reformation was the theology of the priesthood of all believers. This concept was, in the absence of episcopal and sovereign authority to lead to a much wider lay control.

A second element of Reformation theology was a lessened emphasis on the sacraments and ritualistic nature of the church. This tradition, taken to its natural consequences, was to result in a radically different conception of the church. Sidney Mead details how this change slowly worked its way up in the Virginia colony until it came to a point where the concern for the individual souls of those of the congregation took priority. This was the beginning of the Great Awakening.[194]

The influence of the frontier was pervasive on all traditions. As has been mentioned in the introduction to this section, the forms of protestantism represented in the colonies were inclusive of all shades of the Continental Reformation. The ultimate effect of the Great Awakening of the eighteenth century served to mitigate strong denominational differences.[195]

Another effect of the frontier combined with that of the Great Awakening was an increase in lay preachers and clergy with very little education. The Methodists met the challenge of isolated settlements and widely scattered communities through the use of lay preachers and the method of classes headed by a lay leader.

[194]Sidney A. Mead, "The Rise of the Evangelical Conception of The Ministry in America (1607-1850)" in Niebuhr and Williams, pp. 219-223.

[195]Winthrop S. Hudson, *Religion In America* (New York: Charles Scribner's Sons, 1965), pp. 67-82.

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The Baptists, by not feeling the pressure for a highly educated ministry, were also in an advantageous position. The Baptists stressed only the necessity fo feeling a call to preach.[196]

The Disciples and Christian Church movement under the leadership of Campbell was extremely lay centered. This movement saw no need for ordained pastors to either preach or administer the sacraments.[197]

The frontier "provided an area where restraints were minimal and where individualism and its consequent freedom were a necessity.. .."[198] All this has led to a strong tradition in America of freedom of the pulpit and of adherence to the principle of voluntarism. Inherent in this movement has been the danger of the Church under democracy "ceasing to be the congregation under God and becoming the congregation as self-governing, and a kind of laicization with secular overtones..."[199]

Basic Changes

Perhaps the most wide-spread change from the continental situation has been the principle of voluntarism and freedom of religion. In America, contrary to pupular myth, this was not so in colonial times. Anglicans attempted to restrict the Congregational-

[196]John Dillenberger and Claude Welch, *Protestant Christianity* (New York: Charles Schribner's Sons, 1954), pp. 148-149.

[197]Howard Grimes, "The United States 1800-1962" in Neill and Weber, p. 243.

[198]Ibid, p. 242. [199]Ibid., p. 244.

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ists and Presbyterians by legal and quasi-legal means in New England after previously suffering the same at the hands of the latter. Quakers were openly persecuted and prosecuted. Williams and the Baptists were an anathema to the religious authorities in Massachusetts.[200] The Great Awakening had done much to induce a spirit of harmony, but it was the necessities of the Revolutionary War which dictated a move to offical recognization of this principle. This sentiment for freedom was so strong that one man remarked concerning the possibility that the Bishop of London might send a bishop to the Americans, "it would be as unsafe for an American bishop...to come hither as it is at present for a distributor of stamps."[201]

One aspect of the principle of voluntarism is that it encouraged mobility between demoniations, giving each a drawing power related to its socio-economic and cultural structure. These sociological factors tended to exert a subtle coercive force over a minister to "fit the mold."[202]

Lay control became another dominant change in American Protestantism. This has already been alluded to. Even in the Anglican church, which was the established church in the five southern colonies lay people attained a dominant position. Winthrop Jordan remarks that "the Anglican churches of Virginia were in fact more congregational than the ostensively congregational churches of Connecticut."[203]

[200]Hudson, pp. 84-92. [201]Ibid., p. 102. [202]Mead, p. 236.

[203]Winthrop D. Jordan, *White Over Black* (Chapel Hill: University of North Carolina Press, 1968), p. 207.

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The lay boards, vestries, got around the fear of dominance by the clergy by refusing to present their pastors to the royal governor for induction and installation, whereupon they would have had life tenure in their parishes.[204] "It seems almost unnecessary to point out that the vestry men were normally the leading planters of the parish."[205] One contemporary witness, the Archbishop of Canterbury, remarked on the inordinate power the vestries had assumed in relation to the clergy that clergymen might "be removed like domestic servants by a vote of the vestry."[206] This pattern in church polity was extreme for the Anglican communion of that time, but in one degree or another was to be reflected in all denominations in North America.

A change in the function of the clergy has also been alluded to above. The revivals during the Great Awakening and in later times gave birth to groups of persons who were gathered by individual decision. This was continued with a lessening in the importance of the sacramental nature of the church. The church could be, under the influences, of Arminianism and the Calvinistic notion of election, defined as an "association of explicitly convinced Christians for the purpose of mutual edification in the worship of God and the propagandization of the Christian faith as the group defined it."[207] The pastoral function of the clergy achieved more stress, along with that of preacher, in this kind of ecclesiastical definition.

[204] Clifton E. Olmstead, *History of Religion in the United States* (Englewood Cliffs; Prentice-Hall, 1960), p. 48.

[205] Jordan, p. 207.

[206] Grimes, p. 241. [207] Mead, p. 224.

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A manual written for Methodist preachers around the turn of the twentieth century stresses the interrelation of these two roles of the ordained ministry: the pastoral and the preaching. "It has been evident for many years that we cannot altogether depend upon revival services for the salvation of those who are out of Christ, but must also employ personal work."[208] In preaching this is also the advice. "And the rule for preaching is: put in as much sweetness as your judgement dictates and then put in some more."[209] A brief section is also devoted to a role that was to become more prominent, administration.

There is one danger seen by Grimes in the drive of many denominations in the 1800's to secure a more adequate educational preparation for preaching. That is professionalism: "the temptation is then for the 'ordinary' layman to leave the work of the Church to the professionals."[210]

Laity

Much has already been mentioned concerning the decisive importance of the laity in more democratic polities and in discussing the voluntary nature of the churches in America as free associations. Three important ways in which the ministry of the laity developed should be mentioned. First is the Sunday School movement of the

[208]Henry Graham, *The Preacher and His Work* (New York: Eaton & Mains, 1906), p. 52.

[209]Ibid., p. 15.

[210]Grimes, p. 252.

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1800's. This was, and continues to be, "one of the most authentic lay ventures in American Protestantism."[211] A second area of lay work in this country has been the work in student Christian movements. The early "Y" movements originated in lay concern.[212] Last but not least is the growth of the women's movement in our various churches. Grimes notes that these organizations sprang up "often against the wishes of the men."[213]

Social Gospel Movement

In the late eighteen hundreds and early nineteen hundreds a new movement attempting to address a growing number of societal problems began to be evident after Reconstruction. Robert Handy identifies three influencing factors in the development of this force. The first was a turn from revivalism and missions stressing an evangelical, individualistic piety to an interest in the growing social problems arising from industrialization and the effects of urban slums and labor dissention.[214] A second factor Handy identifies is the gradual change in American life from a rural society to an industrial nation with the concomitant social problems and mass institutions that breed anonymity.[215] Thirdly was the movement toward liberal theology that could be characterized as "Christocentric" liberalism on one hand,

[211] Ibid., p. 247.

[212] Ibid. [213] Ibid., pp. 247-248.

[214] Robert Handy, (ed.) *The Social Gospel in America* (New York: Oxford University Press, 1966), p. 3.

[215] Ibid., p. 4.

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for it stressed a theology built around the personal work of Jesus.[216] In another sense this liberalism was closely allied with humanistic liberalism. Bushnell emphasized the inordinate importance of man's social background in his developmental process. Men could not be redeemed in isolation from society, (echoes of the Wesleys).[217]

With this movement came the emphasis and definition of another role of the Protestant minister, that of community teacher and organizer. In a pastoral manual by John Kern we see the influence of this movement upon the study of homiletics.[218] In his chapter on "social themes" he concentrates some effort on the need for the preacher to acquaint the congregation with the Christian's need to minister to social institutions, especially government and the incipient industrial movements struggling for economic justice.[219]

Harry Ward presented the first organized attempt by a group of churches to confront these social issues at the turn of the century in his book, *Social Creed of The Churches.*[220] His book was written to explain and define the newly agreed upon "Social Creed" that had been adopted by the Federal Council of Churches in 1908. This creed reads as follows:

[216] Ibid., p. 6.

[217] Dillenberger and Welch, p. 244.

[218] John Kern, *The Ministry to the Congregation* (New York: Eaton & Mains, 1905.

[219] Ibid., pp. 216-224.

[220] Harry F. Ward, (ed.) *Social Creed of the Churches* (New York: Eaton & Mains, 1912).

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The Federal Council of the Churches of Christ in America stands:
For equal rights and complete justice for all men in all stations of life.
For the abolition of child-labor.
For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
For the suppression of the "Sweating System."
For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is the condition of the highest human life.
For a release from employment one day in seven.
For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.
For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.
For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.
For suitable provision for the old age of the workers and for those incapacitated by injury.
For the principle of concilliation and arbitration in industrial dissensions.
For the abatement of poverty.
For the most equitable division of the products of industry that can ultimately be devised.[221]

This creed eventually found its way in one form or another into the denominational handbooks of most mainline Protestant Churches.

Walter Rauschenbusch, an eloquent spokesman for this movement, captures some of the flavor of this period in a book of prayers. In a prayer for ministers he writes: "If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive." "Free us from all entanglements that have hushed our voice and

[221] Ibid., pp. 3-4.

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bound our action."[222]

The minister under the influence of this movement was now to see his responsibility far beyond the narrow confines of his local parish. "He was to engage in service to the community...to "become a vital factor in his city, a man to be reckoned with in every great movement, a man to be consulted upon all imprtant questions affecting the life of the people'...."[223]

Theological Reformulation

The last force that has influenced the nature of the Protestant ministry in this country of mainline churches has been the collapse of the philosophical presuppositions of the liberal theology. This has been predominately the result of biblical criticism of European theologians, beginning with questions posed at the height of the Renaissance. A method of investigation into the scriptures began to take form and achieve integrated impact in the work of Gunkel in Germany. His form-critical methods were subsequently broadened by Bultman.[224] An outcome of this movement has been to cause considerable skepticism about the authenticity of the Biblical record raising questions about matters of faith that have been taken for granted by

[222]Walter Rauschenbusch, *Prayers of The Social Awakening* (Boston: Pilgrim Press, 1909), pp. 81-82.

[223]Robert S. Michelsen, "The Protestant Ministry in America: 1850 to Present." in Niebuhr and Williams, p. 261.

[224]Robert Davidson and A.R.C. Leaney, *Biblical Criticism* (Middlesex, Eng.: Penguin Books, 1970), pp. 72-101.

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previous generations.[225]

The collapse of liberal optimism that followed the world depression of the thirties led to two things: a cynicism about man's ability to construct God's Kingdom in the midst of the social institutions of this world; and, secondly, the rise of an existential philosophical metaphysics that meant an end of the old platonic underpinnings of orthodox theology. More recently, the rise of the process philosophy of Whitehead has contributed to this demise.

The central problem that this theological reformulation has caused the church, is the resultant gulf between pew and pulpit, which has been exacerbated by the trend toward professionalism in the Protestant ministry.

The implications of these developments in American Protestantism will be seen in their particulars in the next chapter as we discuss the resultant ministerial crisis as portrayed in current management and sociological literature.

It is important to note that an increasing interest in lay ministry and lay empowerment provides the context for the search for clerical identity. The importance of this movement has been symbolized by two events that took place in the nineteen-sixties. The first occurred within the Roman Catholic Church. That was the convening of the Ecumenical Council that has come to be known as Vatican II 1963 to 1965. At this Council an extremely important document on the laity was promulgated, the first concise statement by the Roman Church in

[225]Robert Grant, *A Short History of The Intrepretation of the Bible* (New York: Macmillan, 1963), pp. 174-180.

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two thousand years, some observers said.[226] In recognizing the critical importance of the ministry of the laity, the Council stated:

> ...modern conditions demand that their (the laity) apostolate be thoroughly broadened and intensified. The constant expansion of population, scientific and technical progress, and the tightening of bonds between men have not only immensely widened the field of the lay apostolate, a field which is for the most part accessible only to them. These developments have themselves raised new problems which cry out for the skillful concern and attention of the laity. This apostolate becomes more imperative in view of the fact that many areas of human life have become cery largely autonomous.
>
> An indication of this manifold and pressing need is the unmistakable work of the Holy Spirit in making the laity today even more conscious of their own responsibility and inspiring them everywhere to serve Christ and the Church.[227]

A second event later in 1966 was a conference co-sponsored by the Department on the Laity, World Council of Churches and the Permament Committee for International Congresses of the Lay Apostolate of the Roman Catholic Church that dealt with the need of the Church to prepare the laity for its task.

> ...Laity Formation must equip a Christian to understand his faith and his worship as related to social, cultural and economic structures, and not just in terms of personal piety. Laity Formation aims not only at the training of the individual layman, but also at the development and radical renewal of the Christian community for its worship of God and its service to the world. The Christian must bring all his joys and sorrows, all his compromises and flatness and doubts into his liturgical life. 228

In this chapter we have seen the ministry defined in terms of

[226] Walter M. Abbott (ed.), *The Documents of Vatican II* (New York: America Press, 1966), p. 486.

[227] Ibid., p. 490.

[228] "Laity Formation: The Proceedings of the Ecumenical Consultation, Gazzada (Italy), Sept. 7th-10th, 1965," p. 10. This is available from the World Council of Churches, Dept. on the Laity, 475-Riverside Dr., N.Y., N.Y. 10027.

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gift or function, in the primitive church; person, in terms of how the office was incarnated in apostolic times; office, as it developed in Patristic times; sacrament, as it was conceived in the Middle Ages; Word, as the Reformers gave it definition; and social action and community involvement, as Gladden and Rauschenbusch reformulated it. We have seen how ministry, essentially conceived as something inherent in all Christians in the first church was to be absorbed into a separate caste of ordained men only to be recaptured again by the laity with the onset of the Reformation. We note in the ecumenical discussions in Protestant and Catholic circles a growing lay assertiveness to recapture its authentic ministry in the life of the Church.

With the theological ferment and questioning of this last half century we have seen the metaphysical and ontological underpinnings of orthodox theology give way to theological uncertainty on the part of many in the clergy. This unsteady state has also led to a considerable intellectual and theological gulf between clergy and laity. The search for a new theological paradigm can be seen to be a parallel development to the mutual search by clergy and lay alike for a new paradigm of the role of the professional minister.

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Chapter 2

MINISTERIAL CRISIS

"I am a ministerial dropout of the Disciples of Christ." The story of Don C. Buck is not an unfamiliar one. He writes about his experience in the Disciples denominational magazine, the Christian.[1] He talks of the isolation and anguish that he felt in making his decision. "It really wasn't 'sour grapes,' but during the last few weeks of active pastoral life, I egotistically made the mental comment, "You're going to miss me when I'm gone!" Of course, there were communications of sympathy from a few close friends, but the reaction was stunning." He says that he had expected some sort of call or letter from the brotherhood. "But the silence was deafening! The phone didn't ring, nor did the expected letters arrive. The church called a new minister, and the brotherhood somehow managed without me."

In a book that made popular the crisis that many priests have faced in their personal and professional lives, Father James Kavanaugh relates his frustrations of trying to work in an institution he saw as outdated. He writes with deep emotion of his struggles with the way the clergy have allowed themselves to be depersonalized.

> O God, if I am to be a priest, just let me be a man! Do not let me hide behind my collar, my titles, my false front. Do not make me give answers I do not believe, nor mold men into

[1]Don C. Buck, "Ministerial Dropout," *Christian*, III (June 17, 1973), 8-9.

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> impersonal and uncomplaining dolts. Let them know my doubts from my own lips, and let them tell me honestly of theirs, let me not bend them with law and hell, nor frighten them with tales of unexpected death.[2]

Jeffery K. Hadden in his seminal work, *The Gathering Storm in the Churches*, documents the widening gap between presuppositions held by laity and clergy.[3] Hadden describes a threefold crisis that he observes in our churches. The first is a crisis of meaning and purpose. By this he means the struggle between laymen and clergy over the role of the church in addressing the mounting social issues of the day. While there are some clergy, (though it is suspected that they are probably more visible than numerous) involved in civic rights sit-ins and Vietnam War protests, there are many lay persons who expect their religion to provide "peace of mind" rather than discomfort. Hadden quotes a Mr. Pew, Chairman of the board of Sun Oil, who faults the church for "meddling" in secular matters. He says, "I go to church... to hear the mind of Christ not the mind of man. I want to hear expanded the timeless truth confined in the Scripture..."[4] To similar sentiments this author remembers the angry reply of one Lutheran pastor to a lay committee plaintively pleading for the "full gospel." "You people couldn't take the full Gospel," was his abrupt retort.

A survey of Protestant lay men and clergy in the United States and Canada done by the National Council of Churches indicates that

[2]James Kavanaugh, *A Modern Priest Looks at His Outdated Church* (New York: Trident Press, 1967), p. 29.

[3]Jeffery K. Hadden, *The Gathering Storm in the Churches* (Garden City: Doubleday, 1970).

[4]Ibid., p. 14.

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there has been some change since Hadden did his research. Johnson and Cornell in *Punctured Preconceptions*, the publication of the findings of this project, state that the gulf between the clergy and laity over the issue of social action has become almost non-existent. In fact, their findings show that the clergy are more leary of the effect of social action projects within the congregation that are the laity.[5]

It is difficult to tell what these findings mean as none of their results are broken down by denomination. Another thing that makes it difficult to assess the importance of their work in relation to the area of social action is the general nature of the questions. It is one thing for one's denomination to "support minority groups in securing open housing in all parts of the nation,"[6] but quite another for church actively to run a fair housing project to insure equal housing opportunities within the immediate neighborhood of the congregation.[7] It is one thing to wring one's hands over the evil of war and quite something else for a local congregation to go through the conflict engendered when the administrative board considers the question of whether or not to continue paying the telephone tax that supports a particular war. This much the authors themselves admit.

[5]Douglas W. Johnson and George W. Cornell, *Punctured Preconceptions* (New York: Friendship Press, 1972), p. 34.

[6]Ibid., p. 18.

[7]For information on a project carried on in local churches to promote congregational involvement to combat the problem of racism in American society, see "Project Understanding: Report and Evaluation" by Joseph C. Hough and Dan D. Rhoades. This report is available through the School of Theology at Claremont.

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> Generally, members feel that the local church, being dependent on the local community for support and members, must remain a bulwark of personal values and teachings, and be wary of entanglements in divisive local issues. Yet they're willing for the *wider institution* to take on these problems.[8]

That there is little room to maneuver in the local congregation is indicated by data that the two authors present on tolerance of ambiguity in life. "What leaps out from these data is the conspicuous difference between clergy and laity in both countries (the United States and Canada). Quite clearly, lay people are more prone to arbitrary standards and judgmental views than are clergy."[9] This inability to tolerate ambiguity would, and does, certainly manifest itself in the midst of congregational conflict surfaced by the threat of social action projects.

When one examines the data on the task of the local church, it is seen in this study that the opinions of the laity are not far out of line with the data from earlier studies.[10] This we will explore more fully below.

The other crisis that Hadden notes is that of belief. As orthodox presuppositions have crumbled under the weight of secular influences, the faith of both the clergy and the laity has become more diffuse. But not only has Christian theology become less definable, but it varies widely amongst denominations.[11] Cobb, in an early book,

[8] Johnson and Cornell, p. 32. The italics are the author's.

[9] Ibid., p. 68f.

[10] Ibid., pp. 76-110.

[11] Hadden, p. 17-22.

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Varieties of Protestantism, notes that the critical theological differences we are experiencing run across most denominations rather than being coterminous with the various branches of Protestantism.[12] One critical thing that Hadden notes is that while there is some theological difference in view between the two groups, it is especially significant when considered in conjunction with beliefs on social issues.[13]

The third major area of concern that Hadden expresses is the crisis of authority. He states that, as a reflection of these other two points of crisis, there is an unsureness in laity and clergy about the role and authority of the clergy. There is no longer a consensus on the pastor's role or his leadership.[14]

Hadden notes that of the three sources of authority delineated by Weber: traditional, rational-legal, and charismatic; and a new source defined by Harrison as rational-pragmatic (power grabbed): the source of, or the authority most readily available in voluntary organizations is rational-pragmatic. A pastor in the midst of a vacuum, finds it expedient to exercise authority rather than to go through channels, if they exist at all. This is probably due to his status as professional. But, yet, Reformation theory has been one of equality between lay man and cleric. In recent times of conflict over authority, tension and criticism sometimes become irrational as Walker illustrates.

[12]John B. Cobb, Jr., *Varieties of Protestantism* (Philadelphia: Westminster Press, 1960).

[13]Hadden, pp. 54-55. [14]Ibid., pp. 29-31.

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> A Minister in the Midwest told me that one of his laymen had called him a Communist. He couldn't see what had provoked such an accusation, so he asked one of his leading members why this fellow would have said such a thing. The man answered, "What he really wanted to say was that you were a Democrat, but he didn't want to go that far."[15]

In the rest of this chapter we shall examine in some detail the nature of some of the specific factors that result in vocational crisis and disillusionment.

Four Aspects of Professionalism and Cognative Dissonance

Barber, in an attempt to arrive at a sociological definition of the professions singles out four distinct and essential attributes.[16] These are:

> "a high degree of generalized and systematic knowledge; primary orientation to the community interest rather than to individual self-interest; a high degree self-control of behavior through code of ethics internalized in the process of work socialization and through voluntary associations organized and o erated by the work specialists themselves; and a system of rewards (monetary and honorary) that is primarily a set of symbols of work achievement and thus ends in individual self-interest.[17]

What he is saying is that a professional has three publics. These various publics that have been mentioned have been referred to by other authors as reference groups. (A reference group constitutes an important part of one's identity, as it communicates norms and values

[15]Daniel D. Walker, *Enemy in the Pew* (New York: Harper & Row, 1967), p. 184.

[16]Bernard D. Barber, "The Sociology of Professions," in Kenneth S. Lynn (ed.) *Professions in America* (Boston: Houghton Mifflin, 1965), p. 17.

[17]Ibid., p. 18.

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that are internalized.)[18] They consist of his professors, the community and/or his clientele, and his peers. A minister, as we shall see below, has one other public that is as influential, and maybe more so, a spouse. In addition to these publics, he also has those values, norms and methods that he has internalized from his publics into his personal self. This concept is what some have referred to as the professional's "private identity."[19] It is when these publics present different demands between themselves and within themselves (especially one's clientele) that stress occurs. Stress can also be the result of conflicting expectations between one's identity and his various publics.

Leon Festinger has developed a concept which he calls the "drive for self-evaluation."[20] This is a need to know that one "fits," that his opinions and performance are accepted by the group (or one or more of the various publics of a professional). The absence of this is defined as a discrepancy.[21] There are a number of social researchers that have done work on discrepancy as a motivating force.[22] Later out of his preliminary work, Festinger expanded his ideas on discrepancy into a general theory of "cognitive dissonance," which "is or gives rise to a tension state, which is motivational in character."[23]

[18] C.N. Cofer and M.H. Appley, *Motivation* (New York: Wiley, 1967) pp. 771-775.

[19] Robert J. Arnott, "Public Role and Private Identity" (an unpublished manuscript prepared for *Religion in Life)*, p. 1. See also Williams Scott and Terence R. Mitchell, *Organization Theory* (Homewood, IL: Dorsey Press, 1972), Chapter 5.

[20] Cofer and Appley, p. 787. [21] Ibid., p. 788.

[22] Ibid. [23] Ibid., p. 789.

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Using this theory of cognitive dissonance, Arnott has postulated that the chief source of dissonance is at the "interface between this private identity and their the ministers' public role.[24] The differentiation of roles or expectations is what we will now clarify.

Role Theory

In examining the differing demands that pull at a pastor, perhaps the areas that are most frustrating are those that are not verbalized, role demands that often are not even perceived by the pastor or the laity. In his book, *Clergy in the Cross Fire*, Donald Smith describes the nature of the effects of these demands and the resultant conflict. In enumerating the pressures that build up, one upon another, he says that, "It is not that the clergyman is caught in the cross fire from several snipers with high-powered rifles. A more apt anology may be that of machine guns, grenades, and booby traps going off around him at once."[25]

Definition of Roles. Smith gives as a definition of role the following:

> A *role* consists of one or more recurrent or patterned activities that involve corresponding expectations on the part of others who are related to the player.[26]

In a sense, a role could be defined as the "ought to" of a position or profession. We all know so well what a doctor "ought to

[24]Arnott, p. 2.

[25]Donald P. Smith, *Clergy in the Cross Fire* (Philadelphia: Westminster Press, 1973), p. 74

[26]Ibid., p. 23.

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do" from so many television programs that we are often shocked and offended if our doctor doesn't behave in the same manner. Every church goer has "ought to" presuppositions about his pastor. These two examples indicate a second part to this pattern of activities that has been defined as a "role." There are persons who have expectations of the role player, whom Smith calls *role senders;* the player is then the *role receiver.*

Scott and Mitchell offer some elaboration on role theory. They have noted three dimensions. Roles can be considered as sets of external social pressures which determine an individual's behavior within an organization. Role can be seen as internalized. It then becomes the individual's assessment of the degree to which his behavior conforms to expectations of the role he plays.[27]

Role Conflict. Conflict ensues when the role expectations of the receiver differ from those of the sender. "Role expectations are perhaps more accurately described as 'role pressures,' since the sender is really trying to influence the receiver to conform to his expectations."[28] Conflict occurs then when different role expectations interfere with each other. Role conflict also results when the expectations of role senders are unclear or ambiguous. The effects of role conflict and ambiguity have disastrous long term effects. Nearly two-thirds of those reporting stress, in a study by Mills and Koval, attributed it to job related factors, chief of which was personal or

[27]Scott and Mitchell, pp. 204-207.

[28]Ibid., p. 24.

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ideological conflict with parishoners.[29] This conflict is what is perceived as dissonance.

One source of conflict that may be of particular concern to the United Methodist Church has to do with lack of consultation of the concerned parties to a contract (or to an appointment, if you will). Conflict occurs when persons, clergy and lay, are not involved in the decision-making processes that effect their roles.

Mills divides the types of role conflicts experienced by the clergy into three types: externally-structured role conflict, conflict between internal and external norms, and conflict between internal norms, models and motives.[30]

Arnott, as we have noted, defines these role concepts and the resultant conflict in a slightly different framework. He enumerates the three as:

1. A system of expectations which others have concerning one's personal behavior. This is the "prescribed role."
2. A system of specific expectations which the individual perceives as applicable, whether or not he accepts them as appropriate. This is the "subjective role."
3. A system of overt behavior through which the individual acts upon his world. This is the "enacted role."[31]

The enacted role would seem to be a synthesis of the interaction of the externally "prescribed role," the internalized expectations that constitute the "subjective role," and his "private identity" as

[29]Edgar W. Mills and John P. Koval, "Stress in the Ministry" (a research report published by the Ministry Studies Board, 1971) p. 13, 22.

[30]Edgar Mills, "Types of Role Conflict Among Clergymen," *Ministry Studies*, II (October 1968), 13.

[31]Arnott, p. 2.

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a person. The role expectations, internalized and external, vary with the segment of one's constituency being encountered and with the moment at hand. They are very fluid. These various role expectations, verbalized and non-verbalized are what Bennett refers tc as to the *role-set*, "the total complement of behaviors which must be performed and maintained in order for a person to function as a minister."[32]

Conflicts Among External Expectations. This type of conflict arises from external senders. Smith adds that this role conflict from external senders can be further distinguished as originating in inter-sender conflicts or inter-role conflicts.

In the first case is the type of conflict when layman A expresses one type of demand and layman B expresses another type. As mentioned earlier, the breakdown in consensus on theological norms within churches and the conflict among members of the laity themselves over the task and purpose of the church inevitably will result in vocational stress. Walker, using other words, says that each social group and each vocation has its "conventional wisdom." "When you choose a vocation you are choosing more than the kind of work you expect to do. You are choosing the kind of people you will associate with and the kinds of attitudes you will have about society and life in general."[33] If such a consensus ever existed amongst the laity (and Hadden indicates that among the more conservative denominations

[32]Thomas R. Bennett, "Can the Minister Risk Role Change?" *Ministry Studies*, II: I, (February 1968), 27.

[33]Walker, pp. 145-146.

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this seems to be the case), it surely does not exist now.

Of all the professions, it can be noted, that in addition to the various role expectations, the clergy are the most visible to a greater part of their role-sets. "If a clergy man works for fair housing or works long hours on his sermons instead of calling on his parishioners, nearly everyone in his role-set is apt to be aware of it."[34] While there is not any overall agreement by laity on theological view points in liberal churches, there seems to be some agreement on what they expect to receive from the church. They do expect the church to be instrumental in achieving goals beyond the church itself. A study in the early sixties, at the height of church growth, showed that many parents had these expectations of the church.[35]

> Church membership can improve one's mental health. It might open the way to social status in the community, to job advancement, or to developing a more desirable neighborhood.[36]

This desire was expressed through one comment indicating the general vagueness of faith of many lay people in this study.

> "Aren't the Brownies and the public school, in their emphasis upon moral and spiritual values, doing the same thing as the church?"[37]

The authors of this study found a diverse set of opinion about the pastor. In a study of the laity of the United Church of Christ, done in 1966, Fukuyama found that the largest single category of stated

[34]Gerald J. Jud and others, *Ex-Pastors* (Boston: Pilgrim Press, 1970), p. 176.

[35]Roy W. Fairchild and John C. Wynn, *Families in the Church* (New York: Association Press, 1961), p. 176.

[36]Ibid., p. 168. [37]Ibid.

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reasons for joining a particular congregation was "for the sake of my children" (50 to 46 percent).[38] Social attributes of the congregation also played a large role. Fukuyama, in an elaboration of his initial work, further detailed how expectations vary with age, education and social status, noting that, for persons of lower socio-economic status the more "sect-like" institutional religious experience tended to be sought; and in a higher socio-economic situation, the more "church-like" institutional form would be sought.[39]

Prestwood, in discussing role conflicts amongst the laity and clergy elaborates on this distinction set up by Troeltsch.

> The church type of institution is oriented around a sacramental concept of the ministry, whereas the sect type is oriented around a charismatic ministry...American churches have developed at the local level, however we still have a sect-type institution...When the clergy assume a church-type orientation but are judged by the congregation by sect-type standards, the inevitable result is role conflict.[40]

A study of the midwestern Corn Belt by Schroeder resulted in similar findings on the needs and desires of the laity.[41] He conceptualizes the minister's role as having three components: an instrumental or technical component that is expressed in administriative competence; an "emotive, or feeling-tone component in

[38]Yoshio Fukuyama, "The Parishioners" (a report from the research department of the United Church Board of Homeland Ministries), p. 7.

[39]Thomas C. Campbell and Yoshio Fukuyama, *The Fragmented Layman* (Boston: Pilgrim Press, 1970), pp. 75-94.

[40]Charles Prestwood, *The New Breed of Clergy* (Grand Rapids; Eerdmans, 1972), pp. 28-29.

[41]Widick Schroeder, *Cognitive Structures and Religious Research* (East Lansing: Michigan State University Press, 1970)

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which affective and sustaining elements are dominant!"[42] (In this such things as pastoral work and the ability to relate to others [personableness] are covered by this rubric); and thirdly, a religious component that could be divided into cognitive elements such as teaching, trans-cognitive elements such as administering the sacraments, and mixed elements such as preaching that we are both cognitive and trans-cognitive.

When he asked lay people in several churches in this area what characteristics they would look for in a minister if they were on a pulpit committee (assuming their denomination allowed for this type of committee), they most often cited two of the three elements. There was a strong preference for a pastor with a high emotive component. There was a lessened emphasis on the religious component and almost no emphasis on the instrumental component. The single most desired quality was "the ability to get along with people."[43]

Kelly, in a controversial book, *Why Conservative Churches are Growing*, elaborates on the desire of many for the social strengths of sect-type religion.[44] His thesis is that those characteristics, combined with the traits of strictness of absolutism, conformity, and fanacticism (output being greater than social input), have led to an increase of conservative (sect-type) churches. It is suspected, though, that the trend that Kelly notes represents a resurgence

[42] Ibid., p. 44. [43] Ibid., p. 46.

[44] Dean M. Kelly, *Why Conservative Churches Are Growing* (New York: Harper & Row, 1972), pp. 56-94.

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common in almost all denominations.[45]

One study, by Reverend Finkbiner,[46] of lay Actives and Dropouts in Southern California is very revealing. In his questions directed toward the ministry, Finkbiner found that personal friendship and identification with the minister were important factors. More than three-fourths of the Actives responded that they had had a minister who was a personal friend, while less than one half of the Dropouts reported this as being the case.[47] Finkbiner reports that those who reported not having established such a relationship tended to be Dropouts. In concluding his study Finkbiner notes that the most important factor in keeping people involved is personal relationship. This expectation for fellowship was ultimately more important than ideology or theology, though a somewhat distinct group had left because the church or the minister was too liberal. There was a much smaller trend also in the other direction.

[45]Thomas R. McFaul, a sociologist at Mount Union College, debates Kelly's thesis. McFaul offers an alternative hypothesis, stating that the decline of membership of mainline Protestant churches is not a reflection of leniency, but of strictness. Church members look to the churches more to comfort than to challenge. As churches have become more strict in considering the prophetic implications of the Christian faith as it pertains to race and war, they have "alienated and driven out those middle-class or other persons who feel threatened by social change." Concurrently, conservative churches, through mass advertising, have identified the goals of their churches with this mind set of the American public. Thus, while Kelly has a point, McFaul maintains that this is not the total picture. Thomas McFaul,"'Strictness' and Church Membership". *Christian Century*, XCI:10 (March 13, 1974), 281-284.

[46]Frank Finkbiner, "The Suburban Church" (an unpublished study of lay people both in and out of the church). This is available from the School of Theology at Claremont's Library. No date, though it came to light in the early 1970's.

[47]Ibid., pp. 104-105.

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A study commissioned by the National Council of Churches, *Punctured Preconceptions*, indicated that social reasons were most often listed for leaving the church. That is, the church (and the pastor) was not providing for the needs of fellowship or, often, the kids had left home.[48]

Arnott has notes in his article previously mentioned that one other lay expectation of pastors, by even those who never darken the door of a church, is that they function as a binder of community groups. "The point is that men who assume important public roles must share the fundamental values and perceptions of the community they would lead...But let him[the leader]be seen as one who does not share the fundamental values of the community, as one who is, in reality, an enemy within, and his acceptance, his credit, swiftly drains away."[49] Gustafson, in this respect, notes that the average clergyman spends a good deal of time on community affairs and the boards of various agencies.[50]

Another important reference group that has not yet been mentioned is denominational executives. In the Jud, Mills, and Burch study, 51 percent of the ex-pastors and 42 percent of the pastors reported placing a high value on praise from denominational executives.[51]

[48]Johnson and Cornell, pp. 90-99.

[49]Arnott, p. 4.

[50]James M. Gustafson, "The Clergy in the United States," in Kenneth S. Lynn, p. 74.

[51]Jud, pp. 183-184.

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Still another group of role senders that the cleric must attend to are his peers. It is this group that sets professional standards of performance, yet this group is further removed from where the action is. Gustafson remarks that

> The minister is responsible to the laity in very immediate ways; but he is also responsible to God and to his denominational officials. He lacks a clear delineation, however, of the relation of these authorities to each other. He knows that the voice of the congregation is not the voice of God; but he has little to support him if he chooses to speak for God against the will of the people.[52]

Peer opinions are important but the U.C.C. study, *Ex-Pastors*, indicates that still the most important part of the role set is lay leaders in the congregation. The percent of ex-pastors listing as high the value of praise from lay leaders was 58; the percent rating the support of this group as having a high value on pastors was 63. The figures for those highly valuing praise from fellow pastors were 30 percent and 21 percent respectively. The praise of spouses was, incidentally valued the highest of all role senders.[53]

To sum up, there are many conflicting expectations among the laity concerning the role of the pastor that vie for his attention. There are some general patterns. The expectations of the pastor's role-set have led to a multiplicity of roles which conflict with each other. This is a development that seems to be a process inherent in the nature of the church as a voluntary organization. This discussion on role senders is summed up in Table 2.

[52]Gustafson, p. 81.

[53]Jud, p. 182.

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TABLE 2

MINISTER'S REFERENCE GROUPS FOR SEVERAL DENOMINATIONS*

Rank given in reference person	Mills United Presbuterian Church Pastor	Mills United Presbuterian Church Executive	Jud United Church of Christ Pastor
1	Wife	Session	Wife
2	Session	Wife	Lay leaders
3	Closest friend	Denominational leader	Close friends
4	Denm. leader	Nearby pastor	Other ch. staff
5	Nearby pastor	Trustees	Denm. executive
6	Seminary prof.	Seminary prof.	Fellow UCC pastors
7	Trustees	Closest friend	Fellow pastors same community

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TABLE 2 (Continued)

Rank given in reference person	Episcopal The Episcopal Church Rector	Associate	Curate	Vicar
1	Bishop	Fellow clergy	Fellow clergy	Bishop
2	Vestry	Congregation	Bishop	Congregation
3	Congregation	Bishop	Vestry	Wife
4	Wife	Vestry	Congregation	Vestry
5	Fellow clergy	Wife	Other	Fellow clergy
6	Other	Other	Wife	Other
7	God	God	God	God

*This table is excerpted from Donald P. Smith, *Clergy in the Cross Fire*, p. 41.

A second type of external role conflict is inter-role conflicts. In his essay on "The Sociology of Professions," Bernard Barber listed four attributes that define professionalism as we had seen. His second criterion was a "primary orientation to the community interest rather than to individual self-interest."[54] It is this responsiveness to a clientele or constituency that, in connection with the phenomenon of voluntarism, has created so many roles for the pastor. Gustafson makes the observation that the voluntary nature of American Protestantism has made the clergy particularly responsive to the needs of the laity; "it creates the conditions under which the clergy have to be engaged in activities that are 'useful' to the laity and the society if they are to be considered legitimate or effective."[55] The list of roles given by Blizzard contains six: administrator, organizer, pastor, preacher, priest, and teacher.[56] Seward Hiltner lists nine roles or functions, as he calls them: preaching, administering, teaching, shepherding, evangelizing, celebrating, reconciling, theologizing, and disciplining.[57] There are yet others. Since this study will attempt to arrive at some assessment of role-expectation correlated with job satisfaction, the role definitions that lend themselves to a more functional definition are desired. Ashbrook, in a seminal study, introduces a key concept to the thinking on ministerial roles. He

[54]Barber, p. 18. [55]Gustafson, p. 75.

[56]Samuel W. Blizzard, "The Minister's Dilemma," *Christian Century*, LXXIII: 17 (April 25, 1956), 508-510.

[57]Seward Hiltner, *Ferment in the Ministry* (Nashville:Abingdon Press, 1969), Chapters 3-11.

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categorized some roles as "expressive" if they expressed and enhanced manifestly religious purposes, and "instrumental" if they created and sustained organization to carry out the purposes.[58] Under the expressive images Ashbrook lists the following roles: worship, preaching, teaching and counseling. Under the instrumental roles were: administration, calling, denominational involvement, ecumenical involvement, and community involvement.[59]

Jackson Carroll has expanded upon this concept, forging it into a predictive tool. He intreprets this dichotomy as a single continuum slightly revising the definitions of each end of the spectrum.[60]

> An *expressive* image of ministry connotes a diffuse, qualitative image in which emphasis is placed on the quality of the minister's life, on his distinctive mode of being in relation to God, or his representative functions. An *instrumental* image emphasizes the minister's specialized competence as a professional enabling the laity in their life and mission as Christians.[61]

The roles that Carroll defines, which have been used also in this study are: evangelist, traditional pastor, priest, preacher, community leader, administrator, pastor-counselor, teacher of the congregation.[62] Carroll noted some correlation of pastors identifying with the more traditional roles of evangelist, traditional pastor, priest and preacher with pastors having an expressive image of ministry. There was a slightly higher correlation between pastors identifying with the more

[58] James B. Ashbrook, "Ministerial Leadership in Church Organization," *Ministry Studies, I:1* (May 1967), 5.

[59] Ibid., p. 9.

[60] Jackson W. Carroll, "Seminaries and Seminarians: A study of the Professional Socialization of Protestant Clergymen" (Doctoral dissertation published by Princeton Theological Seminary, 1970).

[61] Ibid., p. 425. [62] Ibid., pp. 433-436.

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contemporary roles of community leader, administrator, pastoral counselor, and teacher of the congregation and pastors having instrumental image of ministry.[63]

Gustafson notes that one effect of voluntarism on the American clergy has been to promote an instrumental view of the clergy. He feels he is expected to be involved in activities that serve the needs of the laity. Thus he attempts to be "the psychotherapist, family counselor, director of recreation for adolsecents, the administrator of multiple organizations in a local congregation."[64] As it was seen in the section above on lay role expectations, religion is often valued for its instrumental function by the laity, but, yet, expressive or emotive qualities are demanded.

In a table developed from work by Samuel Blizzard, Smith indicates the potential conflict between aspects of the various roles that pastors have assumed.[65] Looking at this problem we can see that one role a minister might have is that of "man of God," one who waits upon the guidance of the spirit, never taking the initiative of self-promotion. This role conflicts directly with his role as administrator, responsible for church program and finances. Smith points out the conflict between the roles of pastor as generalist and pastor as specialist.[66] This is the same dilemma that we have noted above *vis a vis* instrumental and expressive images of ministry.

[63] Ibid., p. 312. [64] Gustafson, p. 78.

[65] Smith, p. 42. [66] Ibid., p. 44.

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Internal-External Role Conflict. This second type of conflict is between external role expectations and expectations that have been internalized.[67] Blizzard, in the study previously mentioned, asked ministers to rate their enjoyment of the various roles of administrator, organizer, pastor, preacher, priest and teacher.[68] The results were, from least enjoyed to most: organizer, administrator, priest, teacher, pastor, and preacher. When he asked the same clergy to rank, from their viewpoint, the importance of these roles the rating from least important to most was: preacher, administrator, organizer, teacher, priest, pastor. But when Blizzard asked pastors to evaluate the time spent in filling these various roles, the result was quite the reverse from the previous findings. The respondents reported spending two-fifths of their time in administration, one-fourth as pastor, one-fifth as preacher and priest, one-tenth as organizer, and one-twentieth as teacher. Ashbrook found similarly that pastors reported the highest task-satisfaction with the role that he identified as expressive: worship, preaching, teaching, counseling and calling.[69]

It is clear that, as Smith has summarized, the "minister feels himself caught in the crossfire between the intellectual activity and pastoral work that he *wants* to do and the administrative and organizational work that he *must* do.[70] One small-church pastor in the twilight

[67]Mills, p. 14. [68]Blizzard, pp. 508-510.

[69]Ashbrook, pp. 11,12.

[70]Smith, p. 50.

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TABLE 3

INTER-ROLE CONFLICTS ON THE CLERGY*
(Based on Samuel Blizzard)

Preacher	Contrasted with	Pastor Counselor
Public expression and illustrations	vs.	Private keeping of confidences
Actor; speaker	vs.	Listener; reactor
"Authoritarian" approach	vs.	Permissive approach
Directive	vs.	Non-directive
Idea-centered	vs.	Person-centered
Actor before an audience, speaker	vs.	Interrelator; listener; reactor
Universal principles	vs.	Particular feelings
Scholar		Man of Action
Contemplative thought	vs.	Program results
Student of ancient truth	vs.	Applier to contemporary situation
Formulator of ideas	vs.	Organizer and administrator
Dealing with concepts	vs.	Dealing with process and people

*This table is excerpted from Donald P. Smith, *Clergy in the Cross Fire*, p. 42.

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of his career remarked with some bitterness to the author: "They always told us that if we knew how to preach and counsel that we would go up the ladder. But the ones who really made it were the ones who knew finance and administration; and they never taught us that in seminary!"[71]

Professional Socialization. Smith states that a likely hypothesis to explain these internal-external conflicts would be that "conflicts will emerge in the pastorate to the extent that the minister's self-image has been shaped in relation to an unrealistic image of the role-demands of the clergyman."[72] Where does one pick up internalized role expectations? Well, from preachers a pastor saw in the pulpit as a child, preachers, or theologians who were admired in adolescence and while in college, seminary professors, and denominational officials who "sponsored" him as he entered the ecclesiastical institution with which he is connected.

Jud, Mills, and Burch isolate three subsystems of the church that contribute to this professional self-image.[73] The first is the recruitment system. This system includes "personal interaction with clergymen and dedicated laymen in the church, success in youth-group activities, summer religious conferences, and personal religious experience."

A second influence on a pastor is his seminary. That the influence of seminary is important is recognized by both laity and

[71]Personal conversation with a United Methodist pastor on a prep talk given by his bishop.

[72]Smith, p. 51. [73]Jud, p. 65.

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and clergy, but perhaps more acutely by the laity. In the study done by Sexton, though no questions were included in his instrument on seminaries, this category was the one most frequently discussed in written comments returned with questionnaires. One caustic comment was expressive of the majority sentiment:

> Our seminaries are little monastic orders where more and more the seminary monks are interested in talking to themselves only. They are afraid to put their thought in common language. Their associates would deem that a sell-out. Seminaries do not prepare ministers for the local church but rather for anything else. Seminaries are no longer serving the United Methodist Church.[74]

It is interesting that anquished laymen often conjure this particular image of the ordained ministry when discussing their frustrations with young clergy. For this model, as we shall see later in Carroll's work, is associated with an extreme expressive mode of ministry, a mode, Ashbrook has noted, that is more likely to be associated with professional success. Prestwood, one of the "new breed" of clergy draws a radically different conclusion about the role of the seminary, one closer to findings of Niebuhr, Williams and Gustafson,[75] and Carroll. He says that seminary, instead of preparing ministers for aloofness, in fact prepares them for involvement where the action is. "The emergence of a new breed is first the inevitable result of overtraining the minister for his role as viewed by his clientele."

[74]Virgil Sexton, *Listening to the Church* (Nashville: Abingdon Press, 1971), p. 30.

[75]Richard H. Niebuhr and others, *The Advancement of Theological Education* (New York: Harper & Brothers, 1957). They note that it is in the first half of the twentieth century that this unique development of the growth of graduate education in theology took place. The model of seminary education has also become that of graduate education.

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"The ministry as seen by the clientele and the Establishment is essentially a menial job, and like most menial jobs it becomes boring for persons who have greater than average experience or training."[76]

Carroll provides some tools to sharpen the focus of this discussion on professional socialization in his delineation of seminary types based on the goals of theological education.[77] He enumerates four traditional goals of seminary education:

1. Mastery of the Christian Tradition: This goal refers, as the designation suggests, to an emphasis on the mastery of the basic substantive content of the Christian tradition, which provides the distinctive intellectual "equipment" for the exercise of Christian ministry as well as the expression of the minister's ultimate commitment.

2. Practical Competence: This goal has reference to training in theory and practice relating to the various roles of the ministry. The concern is both with the development of skills, and with the theory, values and norms which underlie and inform the skills.

3. Spiritual Formation: The designation, derived from the Roman Catholic tradition, expresses the concern of the seminary to develop and deepen the spiritual life and Christian commitment of the seminarian in the context of Christian community.

4. Secular Awareness: This goal stems from a concern that the church and ministry be aware of, understand, and be involved in the world in a relevant way as an expression of Christian mission.[78]

Carroll goes on to show that these goals seem to relate to each other in a dichotomous fashion: tradition over against the practical,

[76]Prestwood, p. 59.

[77]Carroll, p. 9.

[78]Ibid., p. 10.

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and spiritual as contrasted with secular concerns. And when these pairs are cross-tabulated, four possibilities result, three of which can be understood in terms of historical realities.[79] They are:

1. the Religious-Community model, combining an emphasis on mastery of Christian tradition with spiritual formation;
2. the Vocational[- or Trade-] School model, combining practical competence and spiritual formation as dominant emphasis; and
3. the Graduate-School model, combining mastery of the tradition with the fostering of secular awareness.[80]

One hypothesis of his study was that there would be a "movement from expressive to instrumental images of the ministry as one compares graduates of the Religious-Community model, the Vocational-School model and the Graduate-School model in that order."[81] It would follow, from the discussion above on the sect-type expectations and needs expressed by many of the laity, that those graduating from seminaries which are more oriented toward the Vocational-School model would have role expectations that would be more congruent with those of the laity. They would consequently express the greatest degree of vocational satisfaction. This we shall examine later.

One other influence that Jud, Mills, Burch, and others have identified as contributing to the professional self of the minister is his professional peers. One's peers are sources for role models that are internalized before and after seminary which reinforce the pastor's own self-image. The effect of many denominational officials and leaders from the National Council of Churches on pastors in the South

[79] Ibid., pp. 10-11.

[80] Ibid., p. 12. The alternate suggestion for the vocational school that appears in brackets is the author's.

[81] Ibid., p. 13.

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during the civil-rights struggle has been mentioned.[82]

In *Ex-Pastors* the value of praise from this group within one's denomination is rated third, only behind that of spouses and key lay leaders.[83]

Packwood and Kittlaus, however, suggest that for the "new breed" of clergy there might also be one other formative aspect of professional socialization. Packwood, drawing on Weber's concept of "ideal type",[84] develops the concept of "ideal event." By this term he means "to abstract from a complicated series of events those parts which can be used to enhance the possibility of a causal view in the historical process."[85] The "ideal event" he singles out as being of such causal nature, giving insight into the formation of a "new breed" of clergy with a radically different set of internalized role-perceptions, is the Selma March, led by Dr. King in the spring of 1965. "The Selma March was the institutionalization of a great deal of latent sentiment among the clergy in the area of civil rights.[86] It functioned as such in two ways; by providing the formation of a reference group; and in leading to the passage of the Civil Rights Act of 1965 which ultimately changed the clergy's sense of powerlessness.[87] It did the first in bringing together a number of authoritive personages in the profession.

[82]Prestwood, p. 37. [83]Jud, p. 182.

[84]For a further discussion of this concept see Schroeder, pp. 96-97. See also the introduction by Talcott Parsons to Max Weber, *The Sociology of Religion* (Boston: Beacon Press, 1922), pp. LXV, LXVI.

[85]Prestwood, p. 37. [86]Ibid., p. 39.

[87]Ibid., p. 39.

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The second resulted from the observation that the March had a causal relation to the passage of legislation. "Demonstrations became a significant alternative in the minds of many clergy to hopeless impotence in the face of powerful resistance to change."[88]

Kittlaus, drawing on the concept of "paradigm change" as developed by Thomas Kuhn makes a similar point.[89,90] Kittlaus notes two operative views of the ministry that have both been undermined by recent history.

> The first primary vision is that developed by those men who spent their formative years as clergymen during the church boom experienced in the Eisenhower era. Building churches in the burgeoning suburban regions focused energies, formed their expectations, and developed their pictures of success and failure of a professional.[91]
>
> The second primary vision is that developed by those men who spent their formative years as clergymen during the Civil Rights Movement era. Moving conservative suburbanites from pietistic Christianity to mission response to the initiatives of the Black Community for social action and social change focused the energy of these men. Their expectations of success-failure pictures were formulated in this process.[92]

Quoting Kuhn, Kittlaus is using paradigm defined as a "matrix of presuppositions, methodologies and conceptions of reality" that provides the professional with a framework for his labors.[93] Both

[88] Ibid.

[89] Paul Kittlaus, "Ministry of the Future," (an undated mimeographed paper, c. 1971), p. 1.

[90] This concept is elaborated in detail as it is used to explain the nature of scientific revolutions in Thomas Kuhn, *The Nature of Scientific Revolutions* (Chicago: University of Chicago Press, 1970), pp. 9-34, 174-210.

[91] Kittlaus, p. 1. [92] Ibid. [93] Ibid.

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groups of pastors that Kittlaus identifies reported a change from the Eisenhower paradigm to the Civil Rights paradigm and to the present state of social quietism as being marked by a particular professional "sense of emptiness."[94] In the transition from one paradigm to the other, both groups of clergy "exercised considerable energy and muscle in strategizing against one another in conflict over the resources of the Church." Kittlaus reports that as an ecumenical group engaged in discussions centering on career history, persons representing both paradigms looked "back on their struggle with each other, within the denominational structures as the good old days."[95] Certainly Kittlaus in the above is using "paradigm" in a sense similar to that of Packwood's "ideal event" to explain the same social phenomenon. This concept will be examined later in the study of those who have left the parish.

Internal Role Conflict. The last type of role conflict that Mills identifies is conflict between internalized norms, models, and motives. This way of conceptualizing role conflict "places the primary tension within the clergyman himself."[96] Mills lists three constituent parts of this type of role conflict. There is conflict between internalized norms. There is conflict between internalized models. There is conflict between motives. The way Smith puts this is that the minister "becomes a 'self-sender' of conflicting expectations."[97]

[94] Ibid., pp. 2,3. [95] Ibid., p. 3.

[96] Mills, "Types of Role Conflict Among Clergymen," p. 14.

[97] Smith, p. 64.

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Norms conflict. Christianity has had a historical tradition of pastoral care and one of prophetic proclamation. Many pastors find it hard to reconcile these two norms in preaching and when involved in social action. Models conflict. The model of the church, as academic community of the seminarian, conflicts with the model of the church as bureaucracy, as seen in an administrator role. Motives for service conflict. One is to let God or the Bishop provide career direction. On the other hand, if one wants to move in directions that fit his interests and expectations, he must get out there and hustle for himself.

Smith also notes internalized existential conflicts that plague the pastor: "The crisis of personal integrity, the crisis of power, the crisis of capacity, the crisis of failure, the crisis of destination (institutional), the crisis of role, and the crisis of meaning." [98]

This area of internalized norms, models and motives is what Arnott refers to as "private identity." His thesis is that the primary role conflict susceptible to intervention is the one between private role-expectations and public role-expectations. This would seem to be the area that Smith labels as internal-external role conflict. This, though, appears to de-emphasize role conflict between external role senders within a congregation alone, a conflict that Schaller addresses in his book, *The Pastor and the People.*[99]

[98] Ibid., p. 66.

[99] Lyle Schaller, *The Pastor and The People*(Nashville: Abingdon Press, 1973).

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As internal role expectations conflict with external, prescribed role expectations in the work-a-day life of the pastor, the resultant "enacted role" for many is one of stress and disfunction, giving way to anomie.

Pastor's Spouse

Charles M. Smith begins his lampoon on domestic relations in the parsonage with the following admonition:

> The most important one piece of equipment the aspiring clergyman will acquire is a wife. So vital is the wife to the success of the minister that the care in selecting her cannot be overstressed...The harm that the worst imaginable executive wife can do to her husband's career, however, is but a negligible annoyance compared to the shattering effect an unsuitable parsonage spouse has on her consort's labors in the Lord's vineyard.[100]

In a more serious vein, Jud, Mills, and Burch have demonstrated that the family is the pastor's chief reference group.[101] In their study of U.C.C. pastors, Jud, Mills, and Burch reported that the person the minister relies on most for "affirmation of his values and appreciation of his work" is his wife.[102]

Because there are few ministers' husbands as yet in our churches and because there seems to be no research at all on this subject, our discussion must be limited to the minister's wife.

In *Ex-Pastors*, the authors stress that because the family is

[100]Charles M. Smith, *How to Become a Bishop Without Being Religious* (New York: Doubleday, 1965), p. 19.

[101]Jud, p. 93. [102]Ibid., p. 95.

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such a crucial reference group, a wife's feelings toward her husband's vocation are critical. In responses from *Ex-Pastors*, it was found that moves out of the parish ministry had been made in 19 percent of the cases of their study due to the wife's feelings. Further, 35 percent mentioned that "family problems" were at least a factor in the decision to leave.[103] Nearly half of those leaving the parish ministry in this study reported that the family would benefit by a move.

Mills in a study of United Presbyterian pastors, found that in nearly half of those going into secular work, tension between husband and wife was a dominant reason.[104] Mills quotes Ham:

> Conspicuously successful ministers are seen by outside observers to have warm and happy relations with their wives and children... In contrast the ministerial failures, on the basis of outside observers, display a high proportion of marital tension, separations of husband and wife, and divorces.[105]

In a study done at Harvard of 2000 ministers' wives, William Douglas reports on the factors leading to either frustration or fulfillment in this demanding role.[106] He enumerates five critical factors: life goals, degree of fulfillment of goals in family and/or outside employment, state of marital relationship, nature of early "pattern setting" experiences, and finally, the nature of the present situation.[107]

[103] Ibid.

[104] Edgar Mills, "Career Change in the Protestant Ministry," *Ministry Studies, I:* 3 (September, 1968), 14-15.

[105] Ibid. Ham's original article is "Personality Correlates of Ministerial Success," *Iliff Review*, XVII: 1 (Winter 1960), 3-9.

[106] William Douglas, *Ministers' Wives* (New York: Harper & Row, 1965).

[107] Ibid., pp. 90-91.

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Douglas reports that the wife who found her role more satisfying generally felt comfortable with the standard of living of her family, provided there was not a lot of necessary scrimping. If she reported herself as being a co-member of a husband-wife team, she was more likely to find more satisfaction in her role. An early church-attendance pattern tended to be associated with reported satisfaction. If she felt "called" to this role, that was also an important factor. Those who rated the degree of role-fulfillment as "so-so", on the other hand, often felt that it was a role that was "expected" by either husband or congregation, or she reported her motivation as based on "a desire to be close to your husband."[108] Women who were more concerned with their personal fulfillment as unique individuals reported less satisfaction. Douglas states that those who specifically talked of frustration tended to mention problems and conflicts that relate to emotional needs rather than to external factors, such as lack of money. One woman who felt an infringement on her person by role-expectations said that congregations err when they:

> feel a minister's wife should be different from the wife of any professional man, doctor or lawyer. If a man becomes a doctor, I don't think any more is expected of his wife. He has had the training, his wife hasn't, same with a lawyer's wife... But churches sometimes seem to think a minister's wife should have the same dedication as her husband, and I don't feel that. Everyone is an individual, and just because my husband became a minister doesn't mean that I have changed in any respect.[109]

[108] Ibid., pp. 90-91.

[109] Ibid., p. 104.

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Both wives reporting a high degree of role fulfillment and those reporting a lukewarm degree of fulfillment mentioned the problem of personal isolation and the lack of close personal friends, the lack of close personal friends, the only difference being one of intensity. With the frustrations of her husband's job she often struggles alone. One woman in Douglas' study writes:

> ...she suffers vicariously the frustrations and difficulties that her husband faces in his overburdened life. The mean tyrannical trustee, the petty critical officer in the woman's organization, all the "thorns in the flesh" that sooner or later turn up in the minister's life. Then, too, it is hard to accept the fact that one's husband is giving everything that he has to his calling (even at the cost of neglecting his family), is not adequately appreciated, or perhaps is not in a situation where he has the opportunity of using his training and skills to the full. This kind of thing is much harder for the minister's wife to take than the frustrations of her own life.[110]

This section on ministers' wives concludes this chapter. We have seen some of the sources of stress in the ministry that are related to role expectations, external and internal, of the pastor's role-set. We have seen how this conflict of expectations results in what Leon Festinger calls dissonance, or what has been described as anomie. We have noted how professional training either prepares or does not prepare a person for the realities he will find in the parish ministry.

Two areas that have not been explored are the matters of psychological and theological correlates. These were purposely

[110] Ibid., p. 82.

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omitted, as we shall see in the next chapter on methodology, because the purpose of this study was to examine ways in which institutional changes could be made that might prevent, or at least ease the crisis experiences that many pastors undergo. Since a change in one's faith or personality factors most often does not lend itself to institutional intervention, this was not considered.

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Chapter 3

RESEARCH METHODOLOGY

As has already been intimated, there is one overarching concern that has guided this study. This is: we of the Church have a concern that the fellowship of love that we talk of on Sunday morning at eleven o'clock extend to the brotherhood of the ordained ministry. We in the Church, specifically the United Methodist Church, have a responsibility as an institution to care in a loving, compassionate way for pastors who are going through periods of vocational crisis and doubt. For those who would remain in the ordained ministry of our church, we have a burden to keep the door open for that possibility. For those who decide they need to express their ministry in other areas than the pastorate of the local congregation, or even outside the institutional structures of the church, we need to ease the passage.

The Worker Priest Service Agency, Inc. was organized by Ken Watson and has its headquarters in the office of the Board of Church and Society at the United Methodist Center in Los Angeles. In 1972, the agency successfully submitted a proposal to the Fund for Reconciliation of the United Methodist Church for funding to develop information on clergy who had left the parish ministry. This information was needed for the agency to determine the next steps they should take in developing services for clergy considering a change of vocation. This information was also to be used by the District Superintendents of the Southern California-Arizona Conference in assessing the situation *vis a vis* those who are leaving. It was to this end that our study of

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United Methodist ex-pastors was undertaken.

When the committee invited by Ken Watson of Don Thompson, Norm Wright, Ken Watson, and the author met, we tried to evaluate the process our personal friends had gone through who had dropped out of the ministry. Paul Kittlaus of the COMMIT Staff was later brought in as a consultant and advisor. We also looked through other denominational studies that have been done on the vocational crisis of the ordained ministry. The most helpful were *Ex-Pastors*,[1] Carroll's dissertation on professional socialization,[2] the Danforth study,[3] and Andrew Greeley's study of Catholic priests.[4] Out of a discussion of these works and the experiences of friends and acquaintances, a set of working hypotheses was developed.

Hypotheses and Scales

The first hypothesis of this study is that pastors most likely to drop out would be those feeling the greatest degree of role conflict with one or all of the three most important reference groups in the following order: spouse, key lay leaders, and denomination officials. To try to pin-point more exactly the nature of stress, several questions

[1]Gerald J. Jud, and others, *Ex-Pastors* (Boston: Pilgrim Press, 1970)

[2]Jackson W. Carroll, "Seminaries and Seminarians: A Study of the Professional Socialization of Protestant Clergymen," (a doctorial dissertation published by Princeton Theological Seminary, 1970).

[3]Kenneth Underwood, *The Church, The University and Social Policy* (Middletown, CV: Wesleyan University Press, 1969), I and II.

[4]Andrew M. Greeley, *The Catholic Priest in the United States* (Washington: United States Catholic Conference, 1972) .

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were asked that would give definition to the transactional nature of these areas of the pastor's vocation. The areas that were examined included the conference administrator-minister relationship, the minister-congregation relationship, the minister-colleague relationship, and the minister-community relationship. In addition, several other areas were examined that could result in vocational stress. These were: working conditions, personal considerations of the pastor, and a general section on frustrations. Of these seven areas we then asked respondents to list which of these were: a primary cause for desire to leave, a secondary cause for desire to leave, of some influence on desire to leave, or of no influence on desire to leave. Questions concerning pastors' wives and the nature of the marriage relationship were only asked of those who had left, the two questions being: "How did your wife feel about the decision to leave the ministry?" and, "At the time you were making the decision to leave, was the relation between you and your wife warm and supportive, ambivalent and unpredicatble, tending toward separation, separated, or divorced?"

The second hypothesis of this study was that men who had left the parish ministry would have derived more satisfaction from, and felt more competence with an instrumental mode of ministry. This hypothesis is tested by four tools. The first is a scale developed by Jackson Carroll on instrumental-expressive images of ministry.[5] In this scale, scores on statements that reflect expressive modes of ministry are sub-

[5]Carroll, p. 426.

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tracted from scores on statements reflecting an instrumental mode of ministry. The items used were:[6]

(E) The minister conserves and interprets the heritage of the Christian traditions.

(I) The minister is called to "be where the action is," and to join with those who are working for justice and love.

(E) Through the witness of his words and life, the minister brings people to a personal knowledge of Christ and to a consciousness of His Lordship in everyday living.

(I) The minister is no different from any Christian except that he has special training which equips him to coordinate the work of the church.

(I) As a Christian, one is called to make of the ministry whatever is necessary in order to communicate the Gospel to the needs of our day.

(E) In the final analysis, the ministry is not so much something that one does, but rather is a calling to a particular state of life.

(E) Through faithful study of the Word of God and a life of personal devotion, the minister leads people to a deeper faith in God.

(I) The minister's calling is to place himself in the service of persons, whoever they may be, to help them cope with their problems and find health and joy.

Each statement was marked on a scale from one to six, with one being strongly disagree and six representing strongly agree. To arrive at a score, expressive statements were summed and subtracted from the summed instrumental statements. Twenty was then added to each score to eliminate negative scores. A higher resultant score can then be interpreted as showing an instrumental image of ministry and a low score can be interpreted as showing an expressive image of ministry.

[6]Ibid. This scale and that on ministerial morale were used by permission.

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Another scale was used to test morale in relation to expressive-instrumental roles of ministry. This scale was also borrowed from Carroll,[7] and was constructed of statements reflecting high or low morale. Each item was scored on a six-point rating scale. Then the scores for the items reflecting low morale were summed and subtracted from the summated score of the items of high morale. To prevent negative scores, 15 was added to each score. The items used and the morale positions they reflected are as follows:

(H) There are disadvantages in the ministry, but it still carries a prestige and dignity which no other profession shares.

(L) The profession of clergyman is becoming an impossible burden for anyone needing a meaningful sense of vocation.

(H) The ministry is the most awesome, and at the same time the most challenging of all professions.

(L) The minister is a kind of "fifth" wheel, an employee of an institution that is comforting to have around but far removed from the real issues in the world

(H) I can think of no more exciting work than the opportunity the ministry gives me to participate in God's history.

(L) Today's laymen and clergymen face the plain fact that there is no need for an ordained professional ministry.

When the scores of low-morale statements are subtracted from those of high-morale statements the resultant score is an overall indicator of morale, the higher the score, the higher was measured morale on this scale.

Another measure was developed by expanding on and organizing typologically the section of the Danforth questionnaire for clergy.[8,9]

[7]Carroll, pp. 426-427. [8]Underwood, I, 583-587.

[9]Carroll, pp. 433-436.

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In addition to asking about sensed satisfaction we also wanted to determine the degree of difference of rating for the importance of these functions as assigned by pastors for themselves, local congregations, and the conference hierarchy. Pastors were also asked to rate their sense of competency for each function. These ratings were on four-point scales for each item. Hypothesis two is also tested by this group of questions on roles. It is expected that those who have left the parish ministry will have found more satisfaction and sensed more competence in filling those roles that are instrumental (community leader, administrator, pastoral counselor, and teacher of the congregation), while those who have remained will gravitate toward the expressive roles of ministry (evangelist, trandtional pastor, priest, and preacher). It is expected that there will be a higher correlation between those rating themselves high in instrumental roles (satisfaction, competence, and own sense of importance of role) and those having high scores on the expressive-instrumental continuum scale. The third hypothesis of this study is that those who rated their seminary education as being on the graduate-school model will rate higher on the instrumental measure of minister roles, and that a greater number of clergy having this type of seminary education will have left the ministry. This rating is derived from the two sets of polarities (spiritual-secular and practical-traditional) expressed in questions 24-26.

The fourth hypothesis of the study on United Methodist clergy was that those whose career was shadowed by and given definition by the civil rights movement as an "ideal event" would be represented in greater numbers among ex-pastors that would those still remaining in the parish ministry. To test this hypothesis we asked each pastor to

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draw two time-lines representing his career. One line represented general satisfaction, the other, sense of competence. Each line was to waver up or down between the time of ordination (the left side of the paper) and the present (the right side) representing the degree of satisfaction or competence as a professional minister. A grid was then superimposed over each chart resulting in scores for sensed competence or satisfaction for the various years. The scores for the fifties (1950-58) were then averaged to arrive at a final score for the Eisenhower era of church growth. The scores for the sixties were then summed and averaged for a final score for the Civil Rights era (1959-1969). It is expected that there should be some correlation between the era that provided definition for ministry and the specific kinds of ministry that one envisioned upon entering seminary. The various ministries asked about were: ghetto ministry, senior pastorate of a growing suburban church, civil rights activities, noted preacher, pastoral counselor, minister of Christian education, campus minister, hospital or prison chaplain, evangelist, missionary, author, social-change ministry, professor of a church-related college, and other.

The second part of the questionnaire was directed toward those who considered themselves to have left the parish ministry. We were concerned with the degree of support of pastors' spouses and the status of the marital relationship. We wanted to know the circumstances under which they left. We asked about the financial transition. We wanted to know what they were now doing and how they felt about re-entering the parish ministry or some other type of conference appointment. Finally, we wanted to know what these persons who had gone through the process of leaving the parish ministry had to recommend to the conference

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in assisting others who were facing the same prospect.

Sampling Methods

The time-frame of this study of pastors and ex-pastors from the Southern California-Arizona Conference of the United Methodist Church was from 1950 to 1973. Within this period it was determined that in these thirteen years one hundred thirty persons had left the parish ministry from this conference. Of these we were able to locate only eighty-seven. The biggest problem we had is that if someone leaves the United Methodist Church and resigns his orders, no one keeps track of him. Even the conference Board of Pensions which owed money to many of these men (there was only one woman in the sample and she did not return her questionnaire) had no idea where they were. If one locates to a congregation, he becomes a member of the charge conference and is supposed to be listed in the Conference Journal. This practice had not been kept up, in part because no one had any idea where people were who had located. Consequently a considerable amount of energy went into finding people. It took about five weeks alone to find the addresses for those we reached. We received back forty-three usable questionnaires for a return rate of 49 percent.

A table of random numbers was used to select 200 names out of the Conference Journal for a control sample. Of the questionnaires mailed out, 71 were returned for a return rate of 36 percent. Followup letters were sent to those who had not returned questionnaires within three weeks. A random sampling of those who had not returned questionnaires showed that those who did not fill out the questionnaire most

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frequently mentioned the length of the instrument and their busy schedules as reasons. In either case, these reasons for lack of return should not be expected to skew the distribution of the sample from that of the population.

To supplement the data of the questionnaires, Ken Watson, Don Thompson and the author met with ten of the men who had left the parish ministry on a Saturday afternoon and evening to give each a chance in his own way to tell his story. A stenographer was hired to produce a wirtten record of that meeting. The purpose of this Saturday event was to give some qualitative feel to the statistical data that we had already collected.

Data Processing

The data was processed at the Seaver Computer Center using the PDP 10 computer. To do the statistical analysis of the data the SPSS (Statistical Package for the Social Sciences) was used. This system of computer programs was developed at Stanford in 1965.

Conclusions

During the setting up of this questionnaire several things were learned. The first is that a more rigid schedule of pre-testing was needed. What pre-testing had been done was on an informal basis. The one section that would have benefited was that on roles, asking respondents to estimate the importance of various tasks of ministry as they assessed their importance, as they thought the congregation assessed their importance, as they thought the conference hierarchy assessed

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their importance, their sense of satisfacation and their sense of competence in the tasks. After examining the returns, it was clear that some respondents had trouble understanding the question. An example included with the question would have been helpful. Even so we still received enough completed replies on these questions to yield statistically valid results.

A second thing that became clear after examining returns and talking with some of those who had returned questionnaires is that the family situation was more important than had originally been thought. It would have been good if the two questions on marital relations had been asked of those still in the parish ministry in addition to those who had left.

A third thing that was learned was that much time would have been saved if more information had been coded numerically rather than stored in mnemonic form. The series of questions on persons that pastors identified with before and after seminary would also have been more usable if a list of names had been presented rather than the question having been left open ended.

We also definitely see a need for the conference to keep better records on those who have left. These ex-pastors have valuable resources and gifts that the church could benefit by, even if only by listening to these persons.

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Chapter 4

SURVEY OF UNITED METHODIST EX-PASTORS

The ordained United Methodist minister is a product of a number of factors and roles. He is scholar, teacher, priest, husband (or, in an increasing number of cases, she is a wife), father (mother), employee, community relations specialist. He or she has gone to four years of college and three or four years of graduate school. After many United Methodist pastors have successfully completed the educational and conference requirements for being ordained, some begin to think of leaving to take up other vocations. The purpose of this study was to investigate some of the institutional factors involved in and leading to such a decision to become an ex-pastor. The first section in this chapter will present an overview of the two groups studied, the group of those who were randomly selected from among pastors continuing in the parish ministry in the Southern California-Arizona conference of the United Methodist Church and those who have left the parish ministry from this same conference. We shall also present our findings on the decision of the ex-pastors to leave the ministry. Secondly, we shall examine each of the four hypotheses of this study. Lastly we shall draw together these findings in order to see what conclusions and recommendations might be justified.

Personal Information

In our study all in the ex-pastor sample were men, and all but one of the control sample were men. The mean age of those who left is

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somewhat lower than that of those still in the ministry. The mean age of those still in is 45.4; the mean age of those who left is 43.6. Though there is a difference, the T value of 1.01 is not significant at the .05 level. The race of respondents was listed mostly as white. On the control sample 67 listed their race as "white", 2 stated "black", 1 listed "other", and 1 gave no answer. Of the ex-pastors 34 listed their race as "white", 1 stated "black", 2 stated "other", and 5 gave no answer.

Of the control sample 65 were married, 2 were single and 3 were separated (one did not answer). The ex-pastor sample contained 42 married men and 1 that was separated. The number of children for those in and those out was 2.65 and 2.93 respectively.

Most of two samples had their denominational affiliation with the Methodist Church or the Evangelical United Brethren which have since merged to form the United Methodist Church. This can be seen in the table below.

TABLE 4

DENOMINATION OF FIRST CHURCH MEMBERSHIP

	In	Out
Methodist	59	31
Evangelical United Brethren	2	4
Baptist Bodies	2	2
Lutheran Bodies	1	1
Evangelical and Reformed	2	0
Presbyterian and Reformed	0	1
Congregational Church	1	0
Other	0	4
Did Not Answer	0	0
	71	43

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Of those still in the pastorate, 44 percent attended more than one college while only 28 percent of those out of the pastorate did so. The clergy of both samples are comparable when one looks at their respective ages at some times of key decisions. The control sample shows a mean age of 12.9 years at the time of confirmation. Ex-pastors tend to be slightly younger at confirmation with an average age of 12.1 The average age of a firm decision for the ministry for those still in was 20.7, while the average age for those out was 20. The two groups showed an age difference also at the time of ordination: 26.9 for those in and 27.4 for those out. Both groups were slightly younger though when they began their first pastorate, 26.2 years old for those in and 26.7 for those out. Those still in the ministry tended to come from families of higher socio-economic standing as measured by their father's occupations. Of those still in, 35 percent reported fathers who were in a profession while the figure reported for those out was only 25 percent.

We can see that there are differences in professional socialization. If we look at the table on types of ministry that seminary candidates were considering before seminary we can see that there is a difference between the two samples. If we take three types of ministry that might be indicative of an instrumental, secularly-oriented ministry: ghetto ministry, civil-rights, ministry and social-change ministry; and combine the frequencies of these various expressions of ministry, the difference is clear. Of those in, 14.9 percent opted for one of these ministries while of those out, 21.05 percent made the same choice. If in the same manner we look at those forms indicative of an expressive mode of ministry: senior minister of a suburban church, noted preacher, and evangelist, we can see similar results, but in the

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TABLE 5

TYPES OF MINISTRY ENVISIONED BEFORE SEMINARY

	IN		OUT	
	N	%	N	%
Ghetto Ministry	3	2.2	3	4.0
Noted Preacher	14	10.5	8	10.5
Seminary Professor	3	2.2	1	1.3
Professor of Church-Related College	5	3.7	3	4.0
Author	5	3.7	3	4.0
Senior Minister of a Suburban Church	27	20.1	9	11.8
Pastoral Counselor	17	12.1	14	18.4
Missionary	8	6.0	6	7.9
Campus	5	3.7	2	2.6
Evangelist	3	2.2	1	1.3
Civil Rights Ministry	6	4.5	2	2.6
Minister of Christian Ed.	12	9.0	6	7.9
Social Change Ministry	11	8.2	11	14.5
Prison or Hospital Chaplain	2	1.5		
Other	13	9.7	11	14.5
Total	134		76	

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opposite direction. For those still in, the most frequently mentioned is one of these types of ministry. 32.8 percent of the continuing pastors listed one of these expressive modes of ministry as their first career choice as compared to 23.7 of the ex-pastors.

When we look at the status of the development of Christian faith in the two groups there is only slight difference. Of those in the ministry, 1.4 percent reported entering seminary seeking a faith, 14.1 percent reported entering seminary seeking a vocation, and 80.3 percent report seeking to prepare for a vocation. Of the ex-pastors, 4.7 percent reported entering seminary seeking a faith, 18.6 percent reported seeking a vocation and 74.4 percent reported seeking to prepare for a vocation. The remaining percentages of both groups had listed "other."

We do notice a slight difference between the two populations when we examine career history. In constructing the table on career history we selected only those job titles that pertained to the parish ministry. These were: minister, pastor, associate pastor, assistant pastor, and youth minister. The first thing that can be seen from this chart has to do with the number of years served in each position. On the whole, ex-pastors show a pattern of remaining in each position (except for the seventh position) for a shorter period of time than those still in the pastorate. The size of community served tended to be larger for the ex-pastors. Salary for the first two positions for those who left was higher, but in the third and succeeding positions, those whom the control sample reported higher salaries. Those who left the pastorate reported higher levels of stress in their first few positions. After the fifth position the picture becomes indeterminate.

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TABLE 6

MEAN SCORES FOR SIX VARIABLES CONNECTED WITH CAREER HISTORY

Variable	Position 1		Position 2		Position 3		Position 4		Position 5	
	In	Out	In	Out	In	Out	In	Out	In	Out
Years Served	2.77	2.52	3.37	2.79	3.04	2.87	3.75	2.67	3.42	2.38
Size Community[a]	2.50	2.43	2.93	4.00	3.32	3.87	3.26	3.67	3.65	3.44
Size Church[b]	2.52	2.76	2.75	2.79	3.25	3.62	3.02	2.95	3.56	2.63
Salary[c]	1.41	1.71	1.84	2.07	2.46	2.43	2.56	2.43	2.88	2.38
Stress	2.98	3.38	3.15	3.30	3.04	3.35	3.22	3.43	3.21	3.13
Success	4.18	4.14	4.26	4.25	4.50	4.60	4.41	3.82	4.21	4.00

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TABLE 6 (Continued)

Variable	Position 6 In	Position 6 Out	Position 7 In	Position 7 Out	Position 8 In	Position 8 Out	Position 9 In	Position 9 Out	Position 10 In	Position 10 Out
Years Served	3.59	3.40	4.00	4.25	3.85	----[d]	3.53	----	3.75	----
Size Community[a]	3.35	3.60	3.92	4.63	4.30	----	4.12	----	5.25	----
Size Church[b]	3.47	2.70	3.56	4.13	4.05	----	4.12	----	3.50	----
Salary[c]	3.09	2.50	3.48	3.00	3.50	----	3.71	----	3.63	----
Stress	3.24	3.10	3.12	3.38	3.05	----	2.59	----	3.00	----
Success	4.18	4.00	4.32	3.76	4.40	----	4.06	----	4.25	----

[a]Size of Community: (1) Under 2,500, (2) 2,500 - 9,999, (3) 10,000 - 49,000 [small city], (4) 50,000 & over [metropolitan - suburban], (5) 50,000 & over [metropolitan - inner city], (6) 50,000 & over [metropolitan - other].

[b]Membership of local Church: (1) Under 150, (2) 150 - 299, (3) 300 - 599, (4) 600 - 899, (5) 900 - 1,199, (6) 1,200 & over.

[c]Average Salary Range (including housing allowance when applicable): (1) Under $4,000, (2) $4,000 - 5,999, (3) $6,000 - 7,999, (4) $8,000 - 9,999, (5) $10,000 - 14,999, (6) $15,000 & over.

[d]The number of cases for those out is too small to provide reliable data.

The picture of success follows an expected pattern. Ex-pastors almost consistantly reported feeling less success in the various positions while in the pastorate than did the control sample. We shall see that this picture is confirmed by our scale on morale.

Decision to Leave

In this section we shall present our findings that reflect the mood of the clergy who have left the parish ministry and the conditions under which these men left. What these men reveal to us tell us much about the fallible institution that the Church is. It tells us much about our own frailty as human beings.

Wife. We mentioned in the third chapter that perhaps the most important support system of the pastor was his family, in particular his wife. Of those who had left the parish we note that the overwhelming majority (73.8%) reported that their wives were either eager to leave or preferred to leave the parish situation. Only 9.6 percent of the ex-pastors' wives wished to stay, while 16.7 percent were neutral. It can be expected that a wife who was eager to leave a local parish could not be a very effective, positive, supporting factor for her husband.

When we look at the reasons listed for these negative feelings from wives, 83.7 percent mentioned the areas of identity maintenance and unreasonable role demands. Out of 43 responses only 3 mentioned the possibility of divorce as a reason for the wife's negative feelings, but yet parish expectations were reported putting a heavy strain on family relations as we shall see later when we examine each of the

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hypothesis of this study separately.

When we look at the marriage relation itself, 53.5 percent of the ex-pastors reported their wives as warm and supportive, 27.9 percent reported their marriage relationship as ambivalent and unpredictable, 14.0 percent reported their marriage as tending toward separation, and 4.7 percent reported themselves as divorced. We can see that when we compare the responses on these two items, many of those wives who wanted their husbands to leave the parish were still very supportive; only 9.4 percent of the women wanted to or preferred to remain in the parish while 53.5 percent of the ex-pastors reported receiving support from their spouses.

Conditions of Leaving. When we examine the urgency felt to move, we see that 4.7 percent of the respondents in the ex-pastor sample reported needing to leave the ministry at once. There were 18.6 percent who felt that they had to leave the church immediately. Of the remaining 75.6 percent who felt they had some leeway, there were 14.0 percent reporting that they had less than a year to make a move, with 34.9 percent reporting having over a year and 23.3 percent reporting that they could probably have stayed indefinitely. This information fits with other data on planning the change of vocations which we shall examine later on.

The urgency that ex-pastors reported was in 65.1 percent due chiefly to their own feelings. Seven percent mentioned the pressure of others as being causal, while 14.0 percent mentioned "other." In our sample, 11.6 percent mentioned family problems as being the chief reason for leaving.

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Of those who left, 4.8 percent would be eager to return to a parish appointment. About 17 percent state that they would be equally happy in the parish as they are in their present occupation. Combining the two negative response categories, we see that about 78 percent were not willing to return to a parish while 58.9 percent stated that they did not wish to accept a non-parish appointment. About 51 percent might, under some conditions, be willing to accept a non-parish appointment.

TABLE 7

WILLINGNESS TO ACCEPT A CONFERENCE APPOINTMENT

	Parish	Non-Parish
Eager to do so	2-4.8%	6-15.4%
Equally Happy	7-16.7%	10-2.5.6%
Open but prefer not to	14-33.3%	10-25.6%
Definitely not	19-45.2%	13-33.3%
	42	39

Of those who left, 43.3 percent report that they would consider remaining in the ministry if the church were different. The same percentage also stated that they would have stayed if the role of the minister had been different.

The possibility of a better job within the church was a significant issue. Of those leaving, 57 percent report that a job that better fit interest and ability was a crucial factor. If we note the figures on history we see that, measured by salary and size of church, many of those leaving the pastorate were generally highly competent persons.

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Appropriateness of the job was critical for 60.5 percent of the ex-pastors. Of these, 3.8 percent mentioned the immediate availability of a job as important. The same question in the Jud, Mills, and Burch study showed that this was a more important factor in the free church; 37.7 percent of those listing job-related factors defined these as critical in their study. In a connectional church this does not seem to be a factor.[1] Of those who might have stayed if there were a better job, 19.2 percent were seeking a more satisfying job and the same percentage stated that they would have stayed if a more satisfying secular job had not come along.

A change in circumstantial pressures would have been decisive for 44.1 percent of the ex-pastors. Of those citing such pressures as a factor, 57.9 percent said that if they had had more money they might have stayed. Time to renew one's ministry was a factor for 15.8 percent who felt circumstantial pressures were significant in their leaving. Divorce was a factor in 10.5 percent of the cases, and 15.8 percent might have stayed if they had not felt that they were "forced out."

Of those who left, 59.5 percent had an idea of what their next job was going to be ahead of time. An additional 21.4 percent had planned to return to school. This indicates that 19 percent of the ex-pastors had made little preparation ahead of time to leave the parish ministry.

When we look at the academic preparation of the two groups we see that, of those that have remained in the ministry, only 25.3 percent

[1]Gerald J. Jud, and others, *Ex-Pastors* (Boston: Pilgrim Press, 1970), p. 70.

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have been to at least one graduate school beyond seminary. Another 8.5 percent have been to a second graduate school. On the other hand, 58.1 percent of the ex-pastors had been to a graduate school beyond seminary and 11.6 percent had attended a second graduate school. The data on number of graduate degrees beyond the basic seminary degree parallels the information on graduate schools attended. Of those in the ministry 47.8 percent had one or more additional graduate degrees while 69.8 percent of the ex-pastors had at least one additional degrees. This seems to indicate that those thinking of leaving the parish ministry may have made some long-range plans for such a contingency. This differential in training surely would account for the difference in salary between the two groups.

The financial resources that most of those leaving the ministry depended upon were the earnings of their spouses. This accounted for 31.0 percent of the ex-pastors. 19 percent listed savings as most important with 11.9 percent mentioning a scholarship or grant, 9.5 percent listing parental help and 27.9 percent listing other.

How and what are the ex-pastors doing in their new jobs? We found that the vocation that ex-pastors most frequently went into was teaching, with 32.6 percent listing this profession. In almost all cases they were teaching in a public elementary or high school. Twenty-one percent have gone into counseling and 11.6 percent have gone into social work. Chaplains account for only 4.7 percent of the new vocations. The total percent of those who went into one of the helping professions was 69.8. Almost all the others went into a business or government related job. The largest number of these men were in administration (18.6 percent of the total).

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When asked about their present financial situation compared to the period when they were in the parish, most reported a vast improvement. Seventy-four percent reported some or much improvement while 14.0 percent reported some or much loss. The percentage of ex-pastors reporting about the same financial situation after leaving as before was 11.6 percent.

Help During and After Leaving. When we asked ex-pastors about what was helpful in struggling through their vocational crisis, we found that the three most important resources were the three reference groups in the order that had been predicted in chapter three. The bulk of ex-pastors did not answer this question, but of those that did, 38 percent mentioned their wives as the most important resource person in struggling through their vocational crisis. Twenty-three percent each mentioned their district superintendent and a lay person. Those mentioning another pastor as most helpful comprise 7.7 percent of the respondents to this question. When we add in the few pastors from those still in the ministry who reported that they had considered or were considering leaving the ministry, the percentages for this question remain roughly the same. One-third reported the wife as most important 26.7 percent reported their District Superintendent as most important; 20.0 percent reported a lay person as most important; 6.7 percent each reported a friend outside the church, another pastor, and an ex-pastor as most important.

Of those that left, 54.8 percent stated that they would be interested in some kind of continuing association with other ex-pastors while 45.2 percent said that they would not be.

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One resource that we were interested in was an agency or service that has been created specifically to help ex-pastors make the transition out of the ministry. Of the ex-pastors only 9.3 percent stated that they used such a resource. This was four persons out of forty-three. Two listed the agency as being very helpful and one said that it was not helpful. When asked if they would have used such an agency if they had known of it, 21 or 48.8 percent said that they would have. Eleven, 25.6 percent, said that they would not. Another four or 9.3 percent said "maybe." When asked what type of resources such an agency should provide, 51.2 percent said jobs. The greatest interest was in finding out about the availability of "people-oriented" jobs. One man responded to the question, "What resources besides an agency did you use?" in a similar vein, listing the newspaper help-wanted section." Another area of need that was expressed was the desire for personal counseling to assist in the transition from the church to a secular job. Twenty-six percent of the ex-pastors answering this question mentioned this need to "sort themselves out." It was clear that when our committee met with a group of ex-pastors to discuss the move out of the parish ministry, there was a lot of unresolved emotional "business" between these men and the church. Other resources that ex-pastors felt such an agency could provide were: spokesmen for pastors in negotiating with the church (10.2 percent), scholarship or vocational retraining aid (7.7 percent) family and marital counseling (2.6 percent) and miscellaneous (2.6 percent).

As to whether such an agency should be provided for in the institutional structure of the United Methodist Church the response was

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generally favorable. Of those responding to this question, 63.6 percent felt that the church should provide an agency that would work specifically with pastors having vocational problems. One suggested that this resource be provided by outside contract by the church. Another suggested that it be ecumenical in funding and service. There were 36.4 percent who said that the church should not be involved in providing such an agency. One suggested that there would be the problem that such an agency run by the conference might become a "company store." Another, expressing the need for personal initiative in making the move said, "The move out of the ministry is a move on *your own.* You 'grow up,' in my judgement and you throw off the help of a church agency and their judgements, recriminations, and sympathy."

Testing of Hypotheses

There are four hypotheses that have been postulated in chapter three on the critical factors involved causing a person to leave the ordained ministry. These will be discussed one at a time in the remainder of this chapter.

Hypothesis One: Conflicts with Groups of the Role-Set. The first hypothesis of this study was that pastors most likely to drop out would be those feeling the greatest degree of role conflict with one or all of three important reference groups in the following order: spouse, key lay leaders and denominational officials. It was not only expected that specific areas of conflict existed between ex-pastors and these various parts of their support system, but that it was at points significantly different in intensity from the type of conflict

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experienced by pastors who have continued in the parish ministry. This hypothesis was confirmed and must be accepted. The relative importance of the critical support groups was different than what was originally expected though.

Conference Administrator-Minister Relationship. One question asked of ex-pastors and continuing parish clergymen was, of seven areas (conference administration-minister relationship, minister-colleague relationships, working conditions, personal considerations of the pastor, and frustrations) which would be most instrumental in causing you to leave the parish ministry? In an analysis of variance test the area with the highest *F* ration was the conference administration-minister relationship (var. 92). The *F* ratio was 12.235 with an *F* probability level of less than .001. The *t* test for difference between the two samples gives a value of -3.31 indicating that for ex-pastors this area was much more a primary cause for the desire to leave. The level of significance for this *t* score is below the .01 level of probability.

When we examine the individual items of this area (all the *t* values along with mean scores are in Appendix B)we see that the nature of the conflict was a general disagreement on the overall philosophy of parish priorities between the ministers and the bishop and superintendents. When asked if they agreed with the bishop's philosophy of parish priorities only 18.2 percent of the pastors still in the parish stated that they either midly or highly disagreed. Of the ex-pastors answering their question 64.3 peecent fell into the same category of response. The *t* score of this item was 6.43 which was significant at the .01 level The *t* score for the question on agreement with the district superinten-

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dent's philosophy was 4.19, also significant at the .01 level. Items pertaining to the way the conference appointment process is perceived show a strong correlation with one's satisfaction with conference administrator-minister relations. The highest correlation between these two variables was at the point where conference appointments were able to be matched to the interest and ability of pastors. This was true for both those in and those out of the parish. The correlation coefficients were .76 and .66, respectively, between this item and a scale measuring the satisfaction of conference administrator-minister relationships. We also note a strong correlation between satisfaction with the conference administrator-minister relationship and financial issues. When we correlated satisfaction with this relationship and the causal affect of this relationship in leaving the parish, there was a much higher correlation for the ex-pastors. This correlation was negative because of the way in which responses were scored. The higher the score on the variable measuring satisfaction with the relationship (4= highly satisfactory) the lower the score on the variable measuring the effect of the relationship as a cause for leaving (1= no cause). Or, in other words, a low score on the first (1= highly unsatisfactory) would be associated with a high score in the latter (4= primary cause for decision to leave). The r for the INS was -.27 and for the OUTS it was -.43.

Morale as measured with the instrument described in chapter four also showed a correlation with the satisfaction found in the relationship pastors had with the conference hierarchy as measured by scales comprised of the various items for this area on the questionnaire. But there was not as strong a correlation with the minister-laity relationship.

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TABLE 8

THE CONFERENCE APPOINTMENT SYSTEM[d]

In		Out		
r[a]	N	r	N	
.7591**	68	.6553**	41	Var 23 - New conference appointments reflected your abilities[b]
.7672**	68	.5729	41	Var 24 - New conference appointments took into account your personal needs and those of your family
.6556**	69	.6334**	42	Var 25 - Emphasis of church hierarchy on quality of church program rather than just numbers and dollars
.2552*	66	.3647*	37	Var 26 - You have not spent an undue number of years on minimal salary
.3910**	63	.3838**	40	Var 27 - Conference minimal salary schedule adequate for your family needs
-.2709*	67	-.4258**	42	Var 92 - Conference-Administration-Minister Relationships cause for leaving ministry[c]

[a]Pearson correlation coefficient

[b]1. Highly unsatisfactory
4. Highly satisfactory

[c]1. No
4. Primary

[d]Scale of variables 15-27 (1. Highly disagree, 4. Highly agree) Correlated with Variables 23, 24, 25, 26, 27, and 92.

* Significant at the .05 level

** Significant at the .01 level

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TABLE 9

MORALE AND THE CONFERENCE ADMINISTRATION AND LAY RELATIONSHIP

In		Out		
r[a]	N	r	N	
.2413*	70	.1624	43	Administration[b]
-.4022**	71	-.2990*	43	Laity[c]

[a]Pearson correlation coefficient

[b]1. Highly disagree
4. Highly agree, a scale comprised of variables 15 to 27

[c]1. Not a problem
4. Serious problem, a scale comprised of variables 28 to 45

*Significant at the .05 level

**Significant at the .01 level

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When one examines specific items under the sections of the questionnaire entitled: "working conditions," "personal considerations of the pastor," and "frustrations," related to this relationship, a high degree of difference appears between the two samples. In the area entitled "working conditions" there is a significant difference between the two samples on an analysis of variance for the following items: adequacy of salary and allowances (*F* ratio = 17.4, *F* probability = .000) and adequacy of sabbatical leave provisions (*F* ratio = 6.2, *F* probability = .01). In the case of the first variable the OUTS indicated a greater degree of problems. In the case of sabbaticals the INS felt this to be more problematical with a score of 2.04 compared to 1.50 where 1 equals "no problem" and 4 equals "serious problem." The reason INS felt the area of sabbatical leave to more problematical may have been because they sensed a greater need to retrain than to leave.

In the area of "personal considerations of the pastor" there were also items that showed large differences between INS and OUTS. These were: "forced to move too frequently," (*F* ratio = 6.2, *F* probability = .01); the adequacy of salary in meeting desired standard of living (*F* ratio = 18.9, *F* probability = .000). In all these areas the OUTS reported more serious problems

In the area of "frustrations" an analysis of variance showed that there was significant difference between the two samples on the one item related to the conference administrator-minister relationship: "denominational leadership imposes its views on the aims, objectives, and implementation of the parish ministry in conflict with your professional knowledge and experience" (*F* ratio = 13.7, *F* probability = .001).

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When multiple regression was done on the following independent variables: Scale I (expressive-instrumental modes of ministry) and the seven variables (92-97) that could be causal in creating a desire to leave the parish ministry, the most important variable was the conference administrator-minister relationship (var. 92). Forty-two percent of the variance in predicting a move out of the parish ministry could be accounted for by Scale I (*Beta* = .21, *F* value = 4.4), variable 92 (*Beta* = .43, *F* value = 16.4), and variable 97, (*Beta* = .30, *F* value = 6.9). The *Beta* value indicates the relative importance of one variable in relationship to the others. Variable 97 is the importance of "personal considerations of the pastor" as a cause for creating a desire to leave the parish ministry.

When we asked those both in and out of the parish to make recommendations for improvement in relations between local parish pastors and conference hierarchy, the two most important points mentioned by those still in were directed to the isolation of conference administrators. Comments directed to the inadequacy of the appointment process were second in frequency. Some comments of parish pastors were:

> Sometimes the appointment system does not seem to really be aware of how the men and their families really feel.
>
> I am sure (in my 26 years in the ministry) that not once except for clergy conferences has a D.S. ever visited or called, on a personal or friendly visit, to ask how things were.
>
> I do not feel that my personal skills and strengths have had adequate considerations in my appointments. I am not talking about the size of the church but rather the *type* of church to which I have been appointed. I would just once like to get into a "live", creative church.
>
> Minimum salary means each year we go deeper into debt. We just are able to keep above it!
>
> The minimum salary is not a living wage!

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TABLE 10

ROLE RELATIONSHIPS AS A FACTOR IN LEAVING THE PASTORATE[a]

Variable	Beta	Standard Error of B[b]	F
Scale 1[c]	.21	.01	4.35
Variable 92[d]	.43	.05	16.43
Variable 93	.08	.08	.06
Variable 94	-.04	.06	.13
Variable 95	-.13	.08	1.75
Variable 96	.03	.06	.11
Variable 97	.30	.05	6.93
Variable 98	-.01	.06	.01

r square = .36.

The regression equation constant = .35.

[a]Multiple regression between the dependent variable "INOUT" and several independent variables influencing an exit from the parish ministry. INOUT is the variable of two values: (1) in the parish ministry [the control sample], and (2) left the parish ministry [the ex-pastors].

[b]The standard error of B measures the significance of the regression coefficient.

[c]The expressive-instrumental image of ministry scale.

[d]Var. 92 - Conference administrator-minister relationship.
Var. 93 - Minister-colleague relationship.
Var. 94 - Minister-congregational relationship.
Var. 95 - Working conditions.
Var. 96 - Minister-community relationship.
Var. 97 - Personal considerations of the pastor.
Var. 98 - Frustrations.

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And from one woman:

> I have felt the crush against women from a Bishop.

From the OUTS this is a sampling of the comments and advice we got:

> The financial burden [of minimum salary] was awesome-little evidence of care from any portion of the hierarchy.
>
> [The hierarchy] only listens to the congregation in removing a minister. If I had to do it over I would have been more outspoken on this issue and to hell with what any future in the church may have been.
>
> We asked not to be sent to the desert and isolation but our district superintendent and Bishop really had no feeling for the despair of a family with teenagers living on minimum or near minimum salary.
>
> Dehumanizing appointment and salary systems award mediocrity of "nice guys": categorizing pastors in types by cabinet for pigeon-holing.
>
> A better balance between the needs of the people and the organizational structure should be made in the local church.

Of the OUTS who responded to our invitation to give their opinion in this area, 44.4 percent of the remarks were directed to the isolation of conference administrators, 18.5 percent were concerning the difficulties of minimum salary and 14.6 percent were remarks about the inadequacy of the appointment system.

When we looked at the correlations between conference administrator-minister relations as producing a desire to leave the ministry and the various items on this part of the questionnaire, the most important items were those that had to do with recognition of the pastor as a person of worth, not salary *per se*. The highest correlations of this series were for variable 23-"conference appointments took into account your personal needs and those of your family" (r = -.52, 2 = .001) and variable 22-"Denominational leadership's support

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of your ministry in a church embroiled in conflict" (r = -.53, s = .001). The correlation coefficients are negative for the reason given above. What they show is that the importance of support from this part of a pastor's role-set was highly correlated in an inverse relationship to a pastor's listing the relationship as causal in motivating an exit from the parish.

Minister-Congregation Relationship. This is the second most influential area in producing a desire to leave the parish. A multiple regression of a scale of items relating to the minister-congregation relationship shows that this relationship is an important factor, but less so than the conference administrator-minister relationship. We see that, as a whole, the minister-congregation relationship was ranked far below the conference administrator-minister relationship in the first multiple regression run. One reason that it may be ranked so far below relations with the hierarchy is because most of the blame for poor church situations is laid at the door of conference administrators, and not at that of the laity. This inference is given weight when one examines the correlation between morale and these two relational areas. On table 9 we note that morale has a much higher correlation with the state of the minister-congregation relationship than with the state of the conference administrator-minister relationship. This is true for both the INS and the OUTS. We also note in the second multiple regression table that morale (scale 2) has a relatively high weight as a factor in the regression equation (see page 145).

When we look at the results of a *t* test on the items in the questionnaire that pertain (variables 28-45) to this area of relation-

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TABLE 11

THE LAITY-CLERGY RELATIONSHIP

	Beta	Standard Error of B	F
Scale 1	.19	.02	1.79
Scale 2	-.30	.01	3.62
Administration	-.32	.01	5.95
Laity	-.14	.01	1.16
Sat. 60[a]	.11	.06	.87
Sat. 50	-.04	.02	.08

r square = .34

The regression equation constant = 1.94

[a]Scales Sat. 50 and Sat. 60 measure the degree of satisfaction for two eras of ministry, the Eisenhower years and the civil rights years. They are derived from question 12 of the questionnaire

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ships, we see that the specific items that were most problematical for the ex-pastors are represented by variables 34, 38, 39 and 43. These variables relate to conflict over the purposes of the church regarding community involvement, problem personalities in the parish, and conflict over the conduct of church affairs.

Looking, not a differences between the two groups, which is measured by the *t* test, but at the areas where both INS and OUTS reported problems, we can see that both groups are bothered by the relevance of the church to problems in secular society and the lack of ability, or lack of motivation on the part of the laity to respond. Mean scores were higher for both groups on variables that reflected this concern (Variables 33, 35, and 42). Both INS and OUTS reported that communication between members tended to be a problem.

A Pearson correlation between these items relating to the minister and congregation relationship (var. 28-45) and this area as a whole as a factor in motivating an exit from the parish (var. 94) showed that the OUTS exhibited high correlation coefficients for variables: 30 (r = .44, s = .002), 32 (r = .53, s = .001), 33 (r = .54, s = .001), 35 (r = .39, s = .005), 38 (r = .46, s = .001), 39 (r = .39, s = .005), 40 (r = .58, s = .001), 41 (r = .53, s = .001), 42 (r = .57, s = .001), 43 (r = .56, s = .001), 44 (r = .40, s = .004), 45 (r = .54, s = .001).

When we look at an analysis of variance for items in the areas: "working conditions," "personal considerations of the pastor," and "frustrations," we see a number of items relating to laity on which there was significant difference between the two samples.

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Under "working conditions" we find the following items that related to the minister-congregation relationship in which there was significant difference between INS and OUTS: "lack of freedom to preach as you see fit" (F ratio = 6.33, F probability .01) and conflicting expectations within the lay part of the role set (F value = 8.47, F probability .005).

There were no items in the area, "personal consideration of the pastor," that involved the lay relationship in any significant way.

Under the area, "frustrations," there was one item pertaining to the minister-congregational relationship. It was: "conflict in role expectations between minister and congregation" (F value = 5.04, F probability = .03).

Looking at the comments included on the questionnaire and the relative frequency of several different areas that comments fell into we see that, for the INS, the most common types of comments were: lack of lay commitment and the lack of ability of the laity to take responsibility for the church. Typical of these remarks were:

> We need small groups for personal stimulation and growth and interpersonal relations training for both pastor and the laity.
>
> I would have been more open and honest about feelings [to lay people].
>
> The meaning of membership must be made clear when people join. Our denomination has "0" sense of discipline.
>
> How do I deal with Mrs. "Gabby" Big-mouth constructively; how do I persuade [the church] leadership to take up finances more seriously; how do I get folks involved in more than Sunday A.M.?

One bright note:

> I realize this doesn't look real but it is and has been for all four years--I have had no major conflicts.

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And:

> The only "serious problem" was handled as well as possible by the D.S. With others I should have had more patience and tact.

When the OUTS were given the same chance to respond, two areas of reponse accounted for almost 70 percent of the remarks. These were: the need for a broader understanding of what it means to be the church, and the problem of deficient lay leadership. This is parallel to the results from the INS. Typical of the comments from the OUTS were:

> I needed more understanding of the needs of people sought in the church to mitigate my prejudice that they wanted just a social club and an ego trip.
>
> The church needed an *older*, more traditional kind of minister that they could more easily respond to.
>
> Need relevant standards of church membership and participation.
>
> People refused to come out from behind the cross to see the world. The minister was [forced to be] a manipulator of people.
>
> [The church was] a very ingrown defensive group of lower-middle class displaced conservative Southerners. We needed a merger [with another church] which they reisisted.
>
> Change needs to be sought and guided - not avoided.

And,a minority opinion:

> I guess I'm naive - I didn't have any crucial problems. Really, I wouldn't have missed it for anything.

Minister-Spouse Relationship. It is difficult to assess the importance of this relationship relative to the two previously discussed, because the pertinent questions covering this area were only asked of ex-pastors. However, from the information that we can obtain from the items asked of both INS and OUTS, we can say with certainty that it ranked very high as a factor that motivated United Methodist clergy to leave the parish ministry.

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We have noted above that most of the wives of the ex-pastors preferred to or were eager to leave. Some of the variables from the questionnaire which correlated highly with this feeling were the following: salary and allowances, and the church response to her husband's leadership. In the study by Douglas, we noted that wives tended to internalize many of the conflicts and frustrations that their husbands experienced.

When we look at the areas of "working conditions," "personal considerations of the pastor," and "frustrations" in the questionnaire we can see that there are areas of significant difference between the INS and OUTS that pertained to the minister-spouse relationship.

In the area "personal considerations of the pastor," were the items: the objection of the spouse to unreasonable demands (F ratio = 6.37, F probability = .01), family needed to move (F ratio = 4.58, F probability = .03), and family crisis (F ratio = 6.06, F probability = .02).

We have already mentioned that an area of major concern for wives was unreasonable role expectations by the congregation. If we listen to the ex-pastors we find out that wives had considerable emotional involvement in how their husbands were treated by the conference hierarchy and congregations. Typical of some comments are:

> She felt many of my frustrations, especially finances and the feeling that the church hierarchy was unconcerned with the *person.*

[2]William Douglas, *Ministers' Wives* (New York: Harper & Row, 1965).

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TABLE 12

THE SPOUSE RELATION
(The Relationship between the Wife's[a] Feeling[c] toward her husband's Leaving the Ministry and Variables Pertaining to her Morale)

Out (only)

r	N		
.2935**	41	Var 71[b]	- Spouse objects to the role or to the demands placed upon her by members of the congregation
.0475*	41	Var 72	- Family needed to move
.2286**	42	Var 60	- Living conditions
.4276**	42	Var 59	- Salary and allowances
-.2136**	42	Var 68	- Time requirements of parish work unreasonable
.3940**	42	Var 32	- Church response to your leadership
-.1307*	42	Var 69	- Time demands interfere with family recreation and development of other personal interests

[a]Spearman correlation coefficient

[b]1. Not a problem
4. Serious problem

[c]Very reluctant to leave
Willing to leave but preferred to stay
Neutral
Preferred to leave but willing to stay
Very eager to leave

*Significant at the .05 level

**Significant at the .01 level

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> [She felt this way] because of the 'image' put on a minister's family and the phony roles you have to play; plus the lack of personal, family time.
>
> [She] shared my feeling of being at odds with the hierarchy over my future ministry.
>
> She felt I had a great talent for the ministry which would be wasted.
>
> She felt I got screwed by the local church and the D.S.
>
> Disliked "fish-bowl" existence in the church parsonage.
>
> She resented the shoddy treatment by members of the pastoral relations committee and conference administration, the constant demands all hours of the day or night, and the lack of initiative for parsonage up-keep.
>
> She had seen too much conflict, disappointment, frustration and poverty. She could not understand how this was serving God.
>
> She hated the hell I was in. After I was out, she said, "He smiles now."

Minister-Colleague Relationship. There were no significant differences between the INS and the OUTS in this area. As we see in the multiple regression statistics, this area played a negligible role as a factor motivating an exit from the ministry. Looking at the table correlating morale with the various relational areas that were causal in motivating an exit from the ministry, we can see that the one area where there was no correlation was with the minister-colleague relationships. We might do well, though, to note some of the comments that both the INS and the OUTS directed toward their fellow pastors. The most frequent comment from the INS was directed toward the need for pastors to support each other better. Cluster groupings were often suggested as a tool to this end. There were also comments suggesting a greater team approach to ministry.

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TABLE 13

MORALE[a] CORRELATED WITH AREAS LISTED AS CAUSAL FACTORS IN LEAVING THE MINISTRY[b]

In			Out			
N	r	S	N	r	S	
68	-.11	.19	42	-.10	.26	Conference Administration-Minister Relationship
68	.04	.37	42	.07	.33	Colleague-Minister Relationship
68	-.40	.001	42	-.34	.02	Congregation-Minister Relationship
68	-.18	.07	42	-.20	.10	Community-Minister Relationship
67	-.14	.12	42	-.29	.03	Working conditions
68	-.40	.001	41	-.29	.03	Personal considerations of the pastor
67	-.54	.001	42	-.12	.23	Frustrations

[a]Morale is measured on Scale 2, high scores representing high morale

[b]In these variables (92-98) the key is:
1. No influence
2. Some influence
3. Secondary cause for
4. Primary cause for

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> Since we are a connectional church there must be more cluster groupings so that there is communication.
>
> More inter-personal groups for study discussion and understanding. *Less* on administrative machinery.
>
> I appreciate my relationships with my fellow ministers.
>
> I could have taken the initiative more than I did in seeking out support from others.
>
> We had *good* relationships in this area.
>
> Sub-district fellowships are helpful.
>
> No serious problem.

From the ex-pastors the comment about minister-colleague relationships also was directed toward the need for more cooperation. There was also some comment about staff relationships.

> Senior pastor too dictatorial and [having] no concept of team ministry.
>
> Salary-appointment competition makes a drop-out's place merely an opportunity for a move "up".
>
> After leaving the pastorate I considered myself still in the ministry but was "dropped" by a majority of the clergy.

One pastor felt that he would do better with peer-group decisions:

> Power of the hierarchy is dehumanizing. More participatory management, junking of episcopal power is needed. I would much rather put myself under peer-group control like medical doctors.

Finally:

> Group ministries to cluster churches.

Hypothesis Two: Expressive versus Instrumental Roles of Ministry. It can be seen that the influence of this factor was not as great as the transactional relationships with the various parts of the pastor's role-set. Nevertheless, in the two multiple-regression runs this was a significant factor. In both cases it had the third highest

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weighting as a factor involved in leaving the parish ministry. (*Beta* = .21 and *Beta* = .19). The *t* score for difference between means for the expressive-instrumental scale was - 2.05, indicating that those out of the parish have more instrumental images of ministry. This was significant at the .01 level. The *t* score for the morale scale was 5.30, significant at the .01 level. This statistic indicates that the morale of those still in the parish was found to be considerably higher than for the OUTS.

We had postulated that there would be an inverse relationship between scores for the morale scale and scores for the expressive-instrumental images scale, because the type of pastoral roles reinforced by the laity tended to be expressive. Yet we recognized the dilemma of pastors feeling the pressures of secular society to take on an increasing number of roles to keep up with what they perceive as a higher demand for a broader area of competence. The correlation we found between morale and instrumental images of ministry was -.28 (s = .009) for INS. The same correlation for OUTS produced a Pearson r of -.41 (s = .003). This was as expected. The negative *r* indicates that the higher one scored on the expressive-instrumental scale (with high values indicative of instrumental mode of ministry), the lower he tended to be on the morale scale.

In the tables that follow from the various roles we see an indistinct pattern. When satisfaction of the evangelist role is correlated with an estimate of the congregation's priority of that role we see that there is little "fit" for the OUTS with the exception of variable 120. Most of the correlation coefficients, while not significant, are negative. For the INS the correlations are positive

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between the two variables, being particularly high for those participating in evangelistic meetings. There is no significant correlation between satisfaction with this role and the expressive-instrumental scale for the OUTS, which is what might be expected. But, as predicted, there is a significant correlation between satisfaction with the role of evangelist and an expressive image of ministry for the INS. Also, for both INS and OUTS, those who tended to rate high in finding satisfaction as an evangelist tended to rate high in morale.

When we look at satisfaction with the role of traditional pastor there appears to be little "fit" for both the INS and the OUTS. between satisfaction in this role and congregational priority for the role. There is particular discrepancy between the two variables when it comes to ministering to the sick, the dying, and the bereaved. When we look at the mean scores for this item, we see that this item is ranked as of high priority for both pastors and congregation, though there is a difference in priority ranking for INS and OUTS. When we look at perceived sense of competence to do the task, we note that the mean scores are even lower than the satisfaction scores. Perhaps it is because of theological uncertainty that this area is so problematical for the INS who continue to confront the theological difficulty of death. For the INS, the role of traditional pastor correlated hi hly with an expressive style of ministry, while the opposite was true for OUTS, though not in any significant way. Both INS and OUTS, as expected, showed a high correlation between satisfaction in this role and morale.

When we examine the role of priest in reference to INS and

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TABLE 14A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF EVANGELIST[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.1569	59	-.0553	35	Var 100 - Maintaining a disciplined life of prayer and personal devotion
.3829**	52	.0173	35	Var 105 - Participation in evangelistic meetings
.0480	52	-.0191	35	Var 110 - Privately encountering God through prayer
.0372	52	-.0896	35	Var 115 - Reading the Holy Bible
.0577	52	.2362(.09)[d]	35	Var 120 - Teaching people to use their Bibles in personal meditations

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability

**Significant at the .01 level

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TABLE 14B

MINISTER'S SATISFACTION WITH THE ROLE OF EVANGELIST CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
.2651*	53	.0675	35	Scale 1 - Expressive-instrumental scale
-.2262*	53	-.2232(.10)	35	Scale 2 - Morale scale

*Significant at the .05 level

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TABLE 15A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF TRADITIONAL PASTOR[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
-.2069(.07)[d]	51	-.1584	35	Var 125 - Ministering to the sick, dying, and bereaved
-.1123	51	-.1153	35	Var 130 - Visiting new residents and recruiting new members
-.0378	51	-.0632	35	Var 135 - Visiting regularly in the homes of the congregation
-.0749	51	.0902	35	Var 140 - Ministering to the aged

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing the task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability than .001 or .05

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TABLE 15B

MINISTER'S SATISFACTION[C] WITH THE ROLE OF TRADITIONAL PASTOR CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
.2237(.06)	52	-.1318	35	Scale 1 - Expressive-instrumental scale
-.1427(.16)	52	-.1974(.13)	35	Scale 2 - Morale scale

[C]Satisfaction in doing the task
1. High satisfaction
4. No satisfaction

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OUTS, the predicted pattern is observed. There tends to be lack of congruousness for the OUTS between satisfaction with the priest role and the priority of the role for the congregation. But when we examine this same relationship for the INS, there is a strong correlation between satisfaction with the various aspects of the priest role and satisfaction with the role. This role correlated highly with an expressive image of ministry for both INS and OUTS, being somewhat higher for the INS. As expected, satisfaction with the role was correlated with high morale for both samples.

The preaching role does not fit the predicted pattern as well except that the higher correlation coefficients for both groups fit the expected pattern. Low correlation coefficients, it must be kept in mind, are often spurious. It is interesting to note that for the OUTS satisfaction with the preacher role has a strong correlation with high morale. Perhaps this is due to the intellectual satisfaction in preparing sermons, which might be more an instrumental function of ministry. The signs of the correlation coefficients for the two samples would tend to confirm this interpretation.

Looking at the community leader role, we note that both INS and OUTS who found satisfaction in this role tended to have scores showing a highly instrumental image of the ministry. This is what was hypothesized. Though both groups tended to show a positive correlation with satisfaction with the community leader role, it is certainly less than for the previous roles. It is interesting to note the high correlations for the INS between satisfaction with the role and projected congregational priority.

Examining the administrator role, it can be seen that the group

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TABLE 16A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF PRIEST[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.1547	51	-.1953(.13)[d]	35	Var 145 - Leading public worship
.2778*	51	-.1592(.18)	35	Var 150 - Administering communion
.3048*	51	.0051	35	Var 155 - Conducting a baptismal service

TABLE 16B

MINISTER'S SATISFACTION[c] WITH THE ROLE OF PRIEST CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
.3192*	52	.2112(.11)	35	Scale 1 - Expressive-instrumental scale
-.1964*	52	-.1965(.13)	35	Scale 2 - Morale scale

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability

*Significant at the .05 level

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TABLE 17A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF PREACHER[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.2810*	51	-.1617	35	Var 160 - Leading public worship[b]
.2789*	50	-.1877(.14)[d]	35	Var 165 - Preaching sermons
-.1079	50	.0605	35	Var 170 - Preparing sermons

TABLE 17B

MINISTER'S SATISFACTION[c] WITH THE ROLE OF PREACHER CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In				
r				
.0453	52	.0601	35	Scale - Expressive-instrumental scale
-.0637	52	-.3355*	35	Scale - Morale scale

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability

*Significant at the .05 level

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TABLE 18A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF COMMUNITY LEADER[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.5135**	52	.1109	35	Var 175 - Organizing and helping groups who are victims of social neglect or injustice
.4742**	52	.1419	35	Var 180 - Influencing the policies of major organizations or institutions in my community
.5249**	52	.3627	34	Var 185 - Spotting the key places in the community where decisions influencing our common life are being made, and informing church members of this

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing the task
1. High satisfaction
4. No satisfaction

**Significant at the .01 level

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TABLE 18B

MINISTER'S SATISFACTION WITH THE ROLE OF COMMUNITY LEADER CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
-.1794(.10)[d]	53	-.3152*	35	Scale 1 - Expressive-instrumental scale
-.1690(.11)	53	-.1128	35	Scale 2 - Morale scale

[d]Numbers in parentheses represent other levels of probability

*Significant at the .05 level

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with the highest morale tends to be the group that derives the most satisfaction from church administration (the INS). This showed the highest correlation coefficient of any between the various roles and morale and probably reflects the truth of Blizzard's findings that the largest part of pastoral work is administration. Thus, it is not surprising that those who like doing that type of work would score highest on the morale scale. One single difference between the two groups was in the area of directly working with and facilitating the laity. The reversal of signs indicated that this function might be more of an instrumental mode of ministry, resulting in a high priority rating by pastors for congregations. On ratings of perceived competence it is found that OUTS rated themselves higher than INS for this item. (var. 198).

When we examine the difference between satisfaction in the pastoral counselor role and congregational value of the role, we note that there is little correlation for the OUTS between it and whether or not these pastors felt that the congregation valued the role. This was not so for the INS. Yet we see that a positive morale rating was associated with satisfaction in this role only for OUTS, as would be expected. There was a slight correlation with role satisfaction for pastor counseling and an instrumental mode of ministry, but only for those IN.

Finally, when we examine the last of the roles of the contemporary pastor, we see that teaching for both INS and OUTS tends to have a positive correlation with perceived priority of the congregation Yet, for INS, satisfaction is correlated in a positive way with an

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TABLE 19A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF ADMINISTRATOR[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
-.1946(.08)[d]	52	.3326*	35	Var 195 - Working with congregational boards and committees
.1851(.10)	51	.1384	35	Var 200 - Managing the church office records, correspondence, information center, etc.
.0849	52	.1459	35	Var 205 - Promoting and creating enthusiasm for church activities
.2381*	52	.2323(.09)	35	Var 210 - Helping manage church finances

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing the task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability

*Significant at the .05 level

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TABLE 19B

MINISTER'S SATISFACTION WITH THE ROLE OF ADMINISTRATOR CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
.0535	54	-.0717	35	Scale 1 - Expressive-instrumental scale
-.4768**	54	-.2544(.07)	35	Scale 2 - Morale scale

**Significant at the .01 level

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TABLE 20A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF COUNSELOR[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.3768**	52	.0061	35	Var 215 - Counseling with people facing the major decisions of life, e.g., marriage, vocation, military service
.2495**	52	-.0394	35	Var 220 - Counseling with people about their moral and personal problems
.3848**	52	-.0885	35	Var 225 - Helping a person or family resolve a serious problem whether it be spiritual, social, psychological or economic

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing task
1. High satisfaction
4. No satisfaction

**Significant at the .01 level

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TABLE 20B

MINISTER'S SATISFACTION WITH THE ROLE OF COUNSELOR CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
-.1558(.13)[d]	53	.0155	35	Scale 1 - Expressive-instrumental scale
-.0341	53	-.2206(.10)	35	Scale 2 - Morale scale

[d]Numbers in parentheses represent other levels of probability

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TABLE 21A

CONGRUENCE OF MINISTER'S OWN PERCEPTION OF SATISFACTION WITH THE ROLE OF TEACHER-OF-THE-CONGREGATION[c] AND THE MINISTER'S PERCEPTION OF THE CONGREGATION'S RATING OF THE IMPORTANCE OF THE ROLE[b]

In		Out		
r[a]	N	r	N	
.2258*	52	.1262	35	Var 230 - Helping people come to grips with the problems involved in the relationship between the Christian heritage and the modern scientific world
.2160(.06)[d]	52	.1492	35	Var 235 - Discussing contemporary theological issues and viewpoints with educated persons
.2386*	52	.2205(.10)	35	Var 240 - Being a theologian of the congregation, helping laymen to think theologically
.1471	52	.1435	35	Var 245 - Engaging the adults of my congregation in a search for the concrete meaning of their Christian commitment for responsibilities in various aspects of their work and leisure

[a]Pearson correlation coefficient

[b]Importance of task in judgment of congregation
1. High
4. Low

[c]Satisfaction in doing the task
1. High satisfaction
4. No satisfaction

[d]Numbers in parentheses represent other levels of probability

*Significant at the .05 level

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TABLE 21B

MINISTER'S SATISFACTION WITH THE ROLE OF TEACHER-OF-THE-CONGREGATION CORRELATED WITH MORALE AND THE EXPRESSIVE-INSTRUMENTAL CONTINUUM

In		Out		
r	N	r	N	
-.1387	53	.1370	35	Scale 1 - Expressive-instrumental scale
.0219	53	-.2267(.10)	35	Scale 2 - Morale scale

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TABLE 22

SATISFACTION WITH DIFFERENT ROLES OF MINISTRY, ANALYSIS OF VARIANCE

In		Out				
N	X[a]	N	X	F Ratio	F Prob	
53	10.17	35	12.31	11.89	.001	Evangelist[b]
52	4.35	35	5.09	4.11	.043	Traditional Pastor[c]
52	7.40	35	7.74	.48	.498	Priest[d]
52	4.39	35	4.91	2.04	.154	Preacher[e]
53	8.66	35	7.40	3.84	.050	Community Leader[f]
54	8.09	35	9.02	3.76	.053	Administrator[g]
53	4.62	35	4.17	1.14	.236	Pastoral Counselor[h]
53	6.51	35	6.97	.76	.390	Teacher of the Congregation[i]

[a]The higher the mean, the higher the dissatisfaction with the role

[b]Scale of variables 102, 107, 112, 117, 122

[c]Scale of variables 127, 132, 137, 142

[d]Scale of variables 147, 152, 157

[e]Scale of variables 162, 167, 172

[f]Scale of variables 177, 182, 187, 192

[g]Scale of variables 197, 202, 207, 212

[h]Scale of variables 217, 222, 227

[i]Scale of variables 232, 237, 242, 247

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instrumental mode of ministry, and, for the OUTS, it is correlated with an expressive image of ministry. Each group seems to come to this route with its own different expectations and presuppositions. Thus for the INS it appears that the correlation with the role and morale is negative and it is positive for the OUTS, since those having an expressive understanding of the ministry also tend to have high morale.

When we do an analysis of variance table for the items indicating satisfaction for the various roles of ministry, it can be seen that, for both INS and OUTS, United Methodist pastors have no definite pattern when the roles are ranked. If each mean score is divided by the number of items for that score and then the roles are ranked from most satisfying to least (high representing low satisfaction), the following chart is obtained:

Table 23

RANKING OF MINISTERIAL ROLES

Mean Scores for Satisfaction			Rank Order of Roles by Satisfaction	
	In	Out	In	Out
E	2,034	2.462	TP	TP
TP	1.088	1.273	PR	PC
P	2.467	2.580	PC	PR
PR	1.463	1.637	TC	TC
CL	2.165	1.850	A	CL
A	2.023	2.255	CL	P
PC	1.540	1.390	E	A
TC	1.628	1.742	P	E

All roles tend to be more problematical for the OUTS except two instrumental roles, pastoral counselor and community leader, though the difference is only significant for the latter. And there is no

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appreciable difference for the priest role. The difference between the two groups is greatest for the expressive roles, tending to confirm our hypothesis that men who have left the ministry tend to find more satisfaction in roles that rank higher as instrumental, with the one exception of administration.

When speaking of role demands and preparation for the real world of the parish, pastors made these comments:

> To meet the demands of calling, administration, liturgy, study etc., I needed a 70 hour week.
>
> I should be younger!
>
> My consciousness has changed in respect to most people in churches, making it difficult for me to be me with their expectations of who I should be.
>
> There was no emphasis on prayer on spiritual growth in seminary.
>
> In seminary each field was presented assuming there were idealized time requirements. No help was given in "managing" the whole situation or in developing the necessary diplomacy to administer the church effectively!
>
> With regard to role expectations I try to hear others but remain affirmative of my own expectations and self; but sometimes it still weighs on me at times.
>
> My preparation was not adequate for what I have done. I just had to retrain myself.
>
> I favor internships for seminary students.

Finally, a suggestion for pastors having problems with lay people and their expectations:

> Have several quarters of C.P.E. (Clinical Pastoral Education) in seminary.

Ex-pastors made the following comments on role expectations and training:

> Better preparation might have helped; [I was] pushed in the direction of the ministry too early in life. I should have had a two or three year break between high school and college.

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> I would have had to change my view of the ministry. I did not feel it was worthwhile staying to change the church's view.
>
> I became convinced that most of my time was spent keeping people comming to church so they could give money to support my salary so I could visit them to keep them comming to church to give money, etc., etc...I felt my work was unimportant.
>
> Most of it (leaving) had to do with getting my own head straight and deciding what I wanted to do with my life.

Most comments expressed considerable frustration and conflict, though not all did:

> As you can see, I really enjoyed my pastoral experiences - even if the salary wasn't enough. It all worked out anyway.

In the analysis of variance for items in other parts of the questionnaire that related to role expectations and the work of the parish, three stood out that accounted for a high amount of variance between the two groups: "Didn't enjoy the work of the pastorate" (F ratio = 24.631, F probability = .000), opportunity arose to do more specialized, interesting work (F ratio = 36.10, F probability = .000), change was part of a long career plan (F ratio = 25.12, F probability = .000). These three items tend to be a measure of the resultant discouragement or frustration resulting from working with role-expectations and role demands that are somebody else's.

When we note the lack of role congruence between roles that produced satisfaction for the OUTS and perceived role-expectations of the laity, it is not difficult to understand why the quality of the minister-congregational relationship has such impact. On the whole this was also true for those still in, indicating that those remaining in the parish experience a high degree of role conflict in relationship to the laity.

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Hypothesis Three: Seminary Education. The third hypothesis of this study is that those who went to a graduate-school type seminary would have instrumental modes of ministry while those who went to seminaries resembling the vocational or religious school models would tend to be higher on the expressive end of the expressive-instrumental continuum. Clergy ranking their seminary experience as corresponding to the graduate-school model would also tend to be represented in disproportionate numbers among ex-pastors.

An analysis of variance shows a slight differnnce between the two samples on this variable, but with a greater percentage of the OUTS tending to come from vocational and religious community types of seminaries. When one looks at a simple tabulation of this variable it can be seen that there is a striking anomaly in the data. There are almost no cases for the cell representing the graduate-school model.

TABLE 24

SEMINARY TYPE

	In		Out	
	N	%	N	%
Religious Community	15	21.1	15	34.9
Vocational School	23	32.4	18	41.9
Graduate School	17	23.9	2	4.7
Undesignated	8	11.3	6	14.0
Did Not Answer	8	11.3	2	4.7

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Due to this occurrence, hypothesis three can not be accepted. It remains to be see if this pattern would be confirmed in a much larger sample. I think not, for several reasons.

We have noted that the spectrum of seminary models can be understood as a continuum. On this assumption then, Pearson correlation with other key independent variables yield some interesting results.

If one correlates the seminary model with the expressive-instrumental scale, it is noted that an expressive image of the ministry tends to be correlated with the religious and vocational models. The graduate-school model and the undesignated type would be more closely associated with an instrumental image of ministry. This is particularly true for those who have left the parish.

We can see that the type of seminary education a pastor has had moving from the religious-community end of the spectrum to the undesignated model has a strong negative correlation with morale for the OUTS. This is what we would expect if the OUTS had a higher percentage of pastors who had gone to seminaries with a graduate-school philosophy.

If a higher percentage of the OUTS had come from graduate school models, we would also predict that their relationships with the laity would be more problematical than for men coming from religious communities or vocational schools. When we correlate school-type with three variables indicative of lay response to ministerial style, it can be seen for the OUTS that significant inverse correlations do exist. Here again one needs to note that higher values on variables

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TABLE 25

SEMINARY TYPE[a] WITH SEVERAL PREDICTOR VARIABLES

In		Out		
r[d]	N	r	N	
-.1673**	63	-.3495**	41	Scale 1 - Expressive-instrumental continuum scale
-.0103*	63	-.4299**	41	Scale 2 - Morale scale
-.0075*	63	.1719*	41	Laity - Scale of laity-minister relations[b]
-.1161*	63	-.0311*	41	Admin. - Scale of conference Administration-Minister Relationship[c]
.1651**	61	.1966*	39	Var 32 - Church response to your leadership[2]
-.0141*	62	.1499*	41	Var 38 - Serious conflict with laity over how to conduct church affairs[2]
-.0537*	63	.2143**	41	Var 41 - Congregation's appreciation of your work[2]

[a]Respondent's view of his seminary education model
1. Religious Community
2. Vocational School
3. Graduate
4. Undesignated

[b]1. Not a problem
4. Problem

[c]1. High disagree
4. Highly agree

[d]Pearson correlation coefficient

*Significant at the .05 level

**Significant at the .01 level

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32, 38, 41, and "laity" indicate a more problematical relationship.

For these reasons it is suspected, then, that a small sample size for the OUTS may be giving an abnormal distribution for the seminary-education model that would be resolved with a larger sample size.

Hypothesis Four: The Ideal Event. The fourth hypothesis of this study was that in the past twenty years two ideal events occurred which had a strong formative impact on the professional socialization of the Protestant clergy in the United States. The first was the Eisenhower era (1950-1957) of suburban growth when most of the institutional energies of the church were turned in upon itself in ever greater internal expansion into the growing suburbs that were springing up acorss the country. The second ideal event took place in the years from 1958 to 1969. This was the civil-rights era where lay and clergy participation in civil-rights activities throughout the nation gripped the attention of seminarians across the country. We attempted to test this hypothesis by checking for significant differences in satisfaction between the two groups for the years covered by the two periods. This hypothesis was not confirmed by the data from the instrument used to measure satisfaction.

It is probable that our tool was too open-ended. Perhaps the pump needed some priming. It can be stated though, that there was a higher percentage of men who had come to seminary among the OUTS who had a type of social-action ministry in mind.

Looking at the multiple regression run that included Sat 50 (satisfaction sensed in the ministry for the years 1950-57), and Sat 60

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(sensed satisfaction in the ministry for the civil-rights years of 1958-1969), the most we can say is that, though the correlation coefficients are extremely small, and not significant, the signs are in the right direction. For if satisfaction were high in the 1960's with the civil-rights paradigm of ministry, we would expect this to be a positive factor in predicting a move out of the ministry. This is what we see. Satisfaction with the Eisenhower-years paradigm (being more similar to the religious expectations of most laity now) would be expected to be a negative factor in predicting an exit from the parish ministry. This is what is observed. The one thing which must be cautioned against is that when the standard error of B is close to the Beta value, there is about a 15 percent probability that the signs of the loading factors are erroneous.[3]

The differences in means for the three groups on these variables were not significant.

Summary

It has been shown that there have been significant differences between the pastors and ex-pastors in relationship to the three most important support groups in their role-sets. These differences have been shown to be strong motivating factors in producing a change in vocation among United Methodist Pastors. It has also been shown that the type of professional self-understanding pastors have upon leaving seminary is a strong predictor of success in the parish ministry.

[3]Norman H. Nie, and others, S.P.S.S. (New York: McGraw-Hill, 1970), pp. 185-186.

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Those having an expressive understanding are more likely to meet with success, while those with an instrumental understanding and practice of ministry are going to have a higher tendency to leave the pastoral ministry. There was seen to be also a relationship between lay response to ministerial style and where one fell on the expressive-instrumental continuum. A more positive lay response was correlated positively with an expressive understanding of ministry.

Two hypotheses were not confirmed. These were: first, that one's model of seminary educational philosophy would be an influencing factor in how one perceived his ministry and in predicting vocational success; second, that the paradigm of ministry that influenced one's professional self would have an influence on ministerial style and vocational success. Though the last two hypotheses could not be accepted on the basis of statistical inference, there were some interesting correlates with other variables, especially in the first case.

Now that we have had a glimpse of the process of leaving the pastoral ministry, and an understanding of some of the interrelated factors involved, we shall, in the next chapter, look at an ecumenical attempt of several denominations to address the vocational crisis faced by many ministers and priests.

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Chapter 5

CLERGY DEVELOPMENT NETWORK: AN ECUMENICAL RESPONSE TO THE CRISIS IN MORALE

The Clergy Development Network (CDN) was an ecumenical response to the needs of Christian churches to provide support for their ministers. CDN was organized by COMMIT and Dr. Dan Rhoades of the School of Theology at Claremont in mid-1971 on the basis of research initiated by one of the COMMIT staff, Paul Kittlaus, on the vocational cirsis in the ministry.[1]

> As a result of the cursory research reported in this paper, the COMMIT staff and Dr. Rhoades are developing a program to pull together 1) the various denominational structures charged with the responsibility in continuing education for clergy, 2) the staff from the local seminaries who carry responsibility in continuing education, and 3) a number of the clergy who participated in this project to explore the possibility of the development of a regional ecumenical program for the purpose of meeting the needs expressed in this research.[2]

Denominational support was obtained from the American Batpist Churches of the Pacific Southwest, the American Baptist Seminary of the West-Covina, the Association of Episcopal Clergy of Los Angeles, the Christian Churches (Disciples of Christ) in Southern California and Southern Nevada, Church of the Brethren - Pacific Southwest Conference,

[1] The Center of Metropolitan Mission In-Service Training, COMMIT, is an agency supported by the churches of Southern California for the purpose of helping churchmen develop an effective ministry to the institutions and people of the Los Angeles Metropolitan area. COMMIT provides training in social change, community organization, organization development, theological reflection, and race relations.

[2] Paul Kittlaus, "The Crisis in the Practice of Ministry: Preliminary Research Project Report" (Los Angeles: COMMIT), p. 8.

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TABLE 26

THE CLERGY DEVELOPMENT NETWORK: DENOMINATIONAL FUNDING

	Amount Pledged	Number of Representatives
American Baptist Church	$ 500.00	4
California Baptist Theological Seminary	1,000.00	1
Church of the Brethren	500.00	2
Disciples of Christ	500.00	2
Episcopal Church	500.00	3
Fuller Theological Seminary	1,000.00	2
Lutheran Church in America	500.00	2
Reformed Church in America	500.00	1
Roman Catholic Church	1,000.00	4
School of Theology at Claremont	1,000.00	2
St. John's Seminary	*0.00	1
United Church of Christ	500.00	3
United Methodist Church	1,000.00	6
United Presbyterian Church	1,000.00	5
Total	$9,500.00	38

*Included in the Roman Catholic Church pledge

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the Episcopal Diocese of Los Angeles, Fuller Theological Seminary - Pasadena, the Reformed Church in America, the School of Theology at Claremont, the Senate of Priests of the Roman Catholic Archdiocese of Los Angeles, St. John's Seminary - Camarillo, the United Church of Christ - Southern California Conference, the United Methodist Church - Southern California - Arizona Conference, and the United Presbyterian Church - Synod of Southern California. In addition, the Lutheran Church in America has sent observers in these first 18 months.

Each denomination pledged funds in proportion to the size of membership of the local administrative jurisdiction represented. Accordingly, each denomination was entitled to a proportionate number of representatives on the Policy Board, the administrative body of CDN. The Seminaries were allowed representation on a similar basis. The Policy Board, for all practical purposes has become CDN.

COMMIT was secured by the Policy Board to provide staff services for CDN. The nature of these services was largely administrative and secretarial, though they also did training for CDN personnel. Almost all of the initial funding secured went to pay for these services.

The Clergy Development Network has sought to provide a number of services to clergy and to the sponsoring denominations. The functions of the Policy Board in this respect are defined as follows:

1) to encourage denominational and ecumenical planning in this field.
2) to sponsor and collect research and documentation of the parish ministry.
3) to provide a vehicle for extra-regional liaison and linkage with other organizations and programs in the field.
4) to provide brokerage between individuals and groups of clergy.
5) to create resources where none exist.
6) to assist parish clergy in organizing for their own professional and personal development.
7) to evaluate resources available to parish clergy.

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Within the scope of the Network are included such fields as:

1. continuing education inboth the theory and the skill level
2. career planning and guidance
3. psychological counseling
4. clergy organizing for self determination[3]

To carry out these policies the Board has developed, in conjunction with COMMIT staff, the following programs:

1. Career Reflection Workshops for Parish clergy led by COMMIT staff.
2. An evaluation of six resources available to parish clergy.
3. The development, publication and circulation of a Guide to Continuing Education Resources for Southern California Clergymen.
4. Participation in the Western Consultation on Contunuing Education in Oakland, March, 1972.
5. Circulation of a paper, Crisis in the Practide of Ministry, by Paul Kittlaus.[4]

Research Framework and Understanding. The author was invited by the Policy Board of CDN to do a reconnaissance survey to evaluate its first 18 months work. The desire to obtain data on the expectations and degree of sensed fulfillment of CDN Board members was a focal point for a questionnaire developed for this purpose. In addition, other questions, related to the organizational health of CDN were included.

In developing these questions, an organizational frame of reference, provided by Lawrence and Lorsch (see below), was used to facilitate clarity and completeness. This graphic conception of organization emphasizes three important aspects. These are the various

[3]"Career Resource Guide" (Los Angeles: CLERGY DEVELOPMENT NETWORK, Fall, 1972), p. 1.

[4]"Rough Draft" (Los Angeles: CLERGY DEVELOPMENT NETWORK, April, 1972), p. 2.

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interfaces, or points of contact, of organizations -- the interface of the organization with its environment, the interface of the individual member to the organization, and the interface of member to member within an organization.[5]

In relation to CDN and its external interfaces, the relevant environment is defined as the participating denominational structures parish clergy within those denominations, and the profession of the ministry as a whole. The organizational boundary is the CDN Policy Board, though this is a somewhat indistinct boundary, as Board members are also representatives of participating denominations. The individual contributors are the Board members themselves. The transactional results can be seen and evaluated in terms of participation by segments of the relevant environment (parish clergy, etc.) in those programs. The contributions of individual contributors can be seen in terms of attendance at Board meetings, involvement in leadership (formal or informal), and participation in CDN programs. Inducements are those perceived benefits one receives from association, status, professional resources, friendship of peers, or accomplishment of denominational responsibilities.

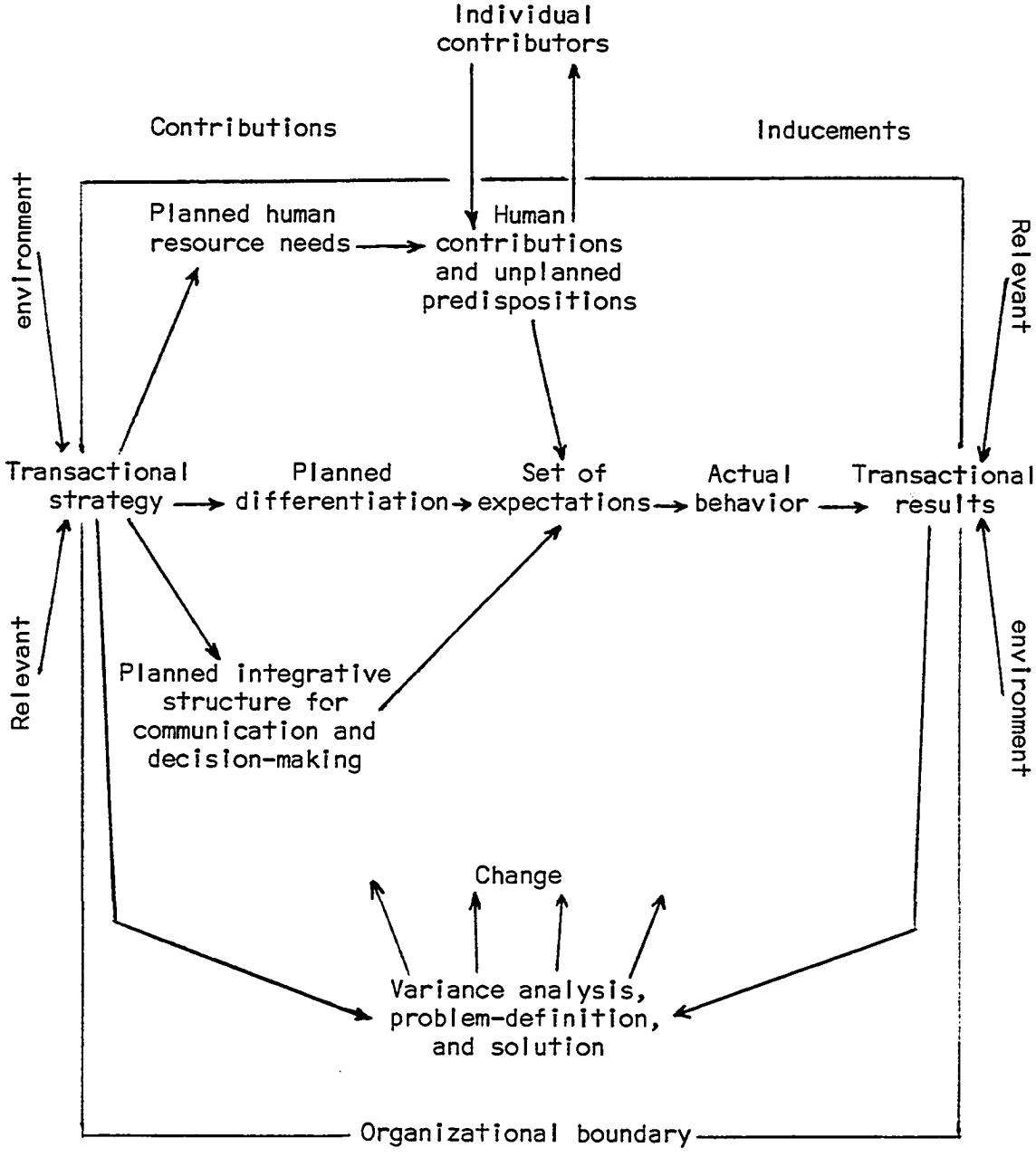
Incorporated within an organization are planned human resource needs, human contributions and unplanned predispositions, planned differentiation of task activities, planned integrative structure for

[5]Paul R. Lawrence and Jay W. Lorsch, *Developing Organizations* (Reading, MA: Addison-Wesley, 1969), pp. 15-17.

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TABLE 27

THE ORGANIZATION: A CONCEPTUAL FRAMEWORK[6]



[6] Ibid., p. 17.

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communication and decision-making, set of expectations and actual behavior. Variance analysis, problem-definition, and solution comprise the feedback loop, enabling diagnosis and strategy planning to cope with the differential between expectations, or goals, and results. These phenomena are at the level of both the member-to-member interface and the member-to-organization interface.

In relationship to CDN, planned resource needs refer mainly to the role and function of the COMMIT staff. Human contributions and unplanned predispositions refer to the various agenda and motivational levels that CDN members have brought to the organization. Planned differentiation of task activities refers to the differing assignments and functions of the COMMIT staff and the Executive Committee. The planned integrative structure for communication and decision-making has, in CDN, worked out to be functionally identical to the previously mentioned structure. This is due to the fact that, administratively, CDN is a "flat" organization, characteristic of small, voluntary organizations. It does not have a large differentiated bureaucracy that would result in the pyramid organizational structure of a large complex corporate entity. The set of expectations are the common understandings of organizational goals, operating procedures, and unwritten standards of individual behavior. Actual behavior is the product of CDN; and, as previously mentioned, variance analysis, problem-definition, and solution are very much connected with the decision making and goal reformulation to which this research relates. The results of this reconnaissance survey in relation to these various aspects of organizational structure will provide for systematic definition of problems, and the conceptualization of possible inter-

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ventions, or solutions.

Research Instrument. The goal of this study was to obtain data on the institutional problems of CDN, to analyze that data, and to provide some recommendations for action. This was a natural time for CDN to do this self study, as the original funding for the eighteen months pilot project would run out at the end of December, 1972. The process of in-depth interviews of the members of CDN was chosen most suitable to this goal. A questionnaire (see appendix D) was devised and administered that would give qualitative data on the various facets of organizational interaction as described above, in the framework provided by Lawrence and Lorsch. A list of those interviewed, and their positions, is included in Appendix C.

Question one, the time line, provided data on human contributions to and inducements from the organization. Indirectly, it also provided data on the transactional results and on the set of expectations. It served to refresh the interviewee's memory as well. Questions two and three provided additional data on the contributions to, and inducement, or pay off, from CDN to the individual member. Questions four through six have provided information on the process from transactional strategy, goals, to the transactional results, product.

These three questions provided insight into the communication process, variance analysis, and the human contributions and unplanned predispositions. Questions seven and eight also gave further data on communications and decision makings. These questions provided the data for the sociogram below.

Question nine provided data on motivation and unplanned pre-

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dispositions as did question ten. Question eleven provided data on planned human resource needs. This final area is, incidentally, one in which more data would be helpful. As can be seen, these questions covered most facets of organizational behavior and structure. One priority concerning method was the felt need to keep the interview time within an hour. As many CDN members as were willing, and could be scheduled within the time parameters of the study, were interviewed.

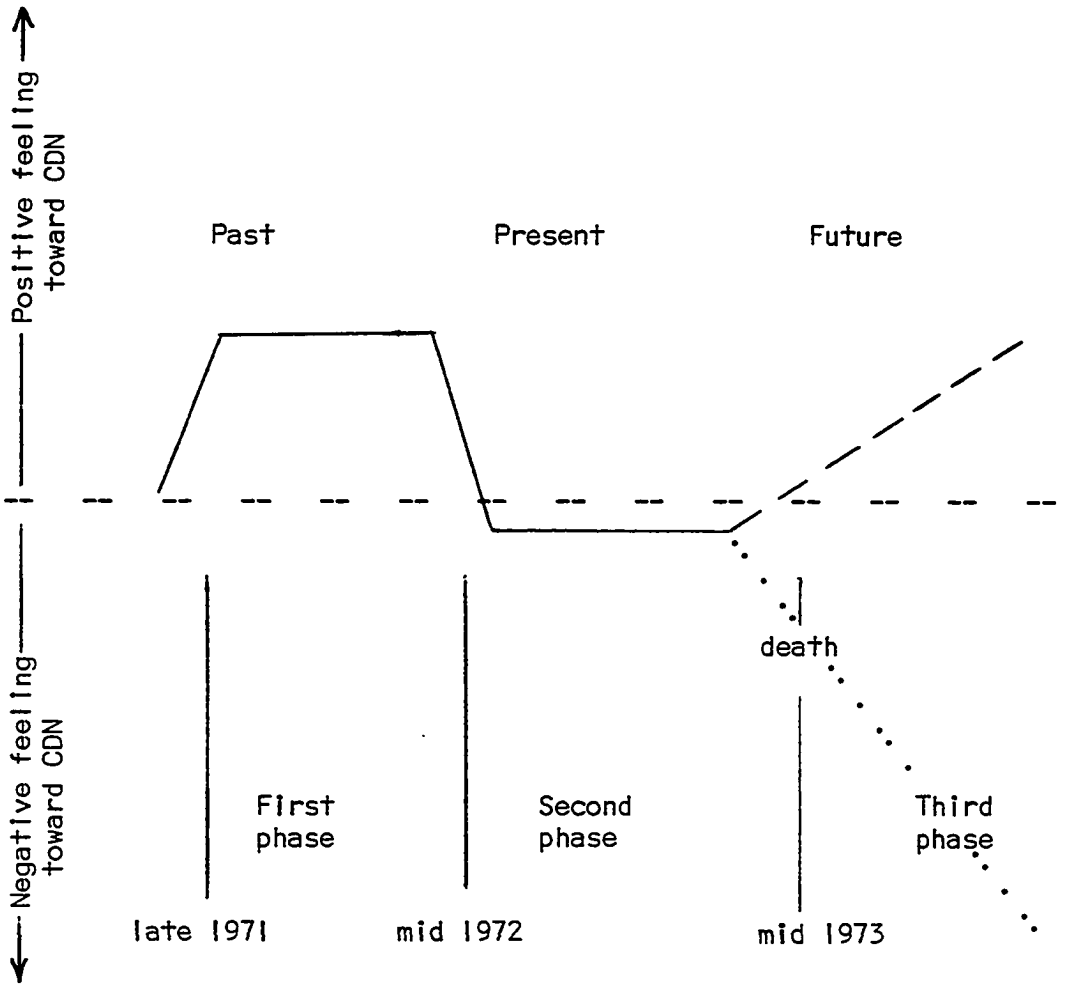
From November until December in 1972, twenty-one interviews were conducted. Included were the two COMMIT resource persons, nine pastors in local churches, one lay woman, five persons in executive leadership positions, three persons with other denominational responsibilities, and one seminary representative. One Black pastor and one Latin pastor were also part of the sample. In all, eight Protestant denominations were represented, in addition to the Roman Catholic Church.

Data - Life Line. Looking at the diagram of the average life-line comprised from individual life-lines of the Board members we note a distinct pattern. The life-lines, for the most part, indicated a positive beginning followed by a period of indecision, low morale, and lack of clarity concerning goals and purpose. Seventeen of the interviewees indicated that this period of indecision continues even till the present. Two indicated that the organization is, in effect, no worse off than it has ever been. Two indicated that CDN has been on a continual positive upswing. Twelve persons predicted a more positive future after a present low point in morale. This response included the two COMMIT staff members, the seminary representative, four denominational staff members, and five parish clergy. Five persons indicated an

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TABLE 28

THE AVERAGE LIFE-LINE OF CDN



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indeterminate future. Two denominational staff members and three local parish persons fell into this category. The reasons listed for this prediction were either the uncertainty of funding or the frustration of past efforts and hopes. Four persons predicted death.

In the second phase of CDN's organizational life, which almost all indicated as being negative, identified factors included: the end of the first year's financial commitment, the failure to address Hispanic concerns, a pessimistic evaluation of past efforts, especially failure to use either the resource guide or the Career Reflection Workshops, the policy board meeting of September 1972, frustration and lack of clarity and skepticism about the promise of foundation funding.

Expectation and Fulfillment. The questions on expectation and fulfillment asked members to evaluate, in another way, the transactional strategy of CDN in light of the transactional results. It also provided a measure of personal motivation. Members of CDN were asked to identify motivating factors for their becoming involved in CDN. In the request for responses to the question of expectations, three words were used, "expectations," "hopes," and "needs." Those who could get in touch with their needs were urged to do so, as a need is more emotive than intellectualized hope or expectation. While most interviewees were able to identify needs, *per se*, at the point of their denomination and the profession of ministry as a whole, few persons were able to identify their own personal needs. Most of those persons who were more in touch with their personal needs were parish clergy.

Personal needs and expectations identified were: the need to involve more minority clergy and their ethnic concerns, help for the

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pain of brother clergy, the desire to obtain personal growth or expertise in parish work, the desire for ecumenical relationships or consultation with clergy of other denominations, a personal denominational responsibility in the area of clergy morale or continuing education. Those in denominational staff or leadership positions most often mentioned the need for additional resources in working with clergy experiencing vocational problems or in facilitating those parish clergy who might be identified as fairly satisfied in their calling. On the whole, it was this group of CDN members in denominational executive positions who experienced the least amount of fulfillment, and consequently the most frustration. However, several Presbyterians indicated that, indirectly out of CDN efforts, they were able to develop their own denominational program of clergy clusters.

Parish clergy who were able to identify their needs most often gave reasons of professional growth as being their motivation. A good number of parish clergy were unable to identify any particular need, except to point to the fact that they were asked to attend by a denominational executive. These clergy, for the most part, have been the most irregular in attendance and the least enthusiastic in participation. Many of those parish clergy who were able to identify personal needs had attended a Career Relection Workshop. This attendance resulted in a high degree of felt fulfillment of personal needs.

In the area of denominational expectations, almost everyone identified the needs of their denomination for continuing education, career development, crisis intervention, self-determination of parish ministers, ecumenical consultation, and additional research on clergy problems. Several persons mentioned the need for professional

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development of minority clergy. In regard to denominational structures the experienced fulfillment was uniformly low. Most of the CDN members sensed the latent possibility that might materialize with the increased organizational capability that funding and a permanent full-time staff person might bring.

In terms of the profession of ministry across denominational structures, those who answered this question listed ecumenical cooperation, consultation, and research. Again, the experienced fulfillment was low.

In summary, most CDN members felt the first eighteen months had been a period of research and organizational development. Other than direct benefit to those who have participated in a Career Reflection Workshop, the pay-off of CDN was latent and dependent on an indeterminate future. Funding and staff were sensed as necessary for the production of successful responses to most of the identified needs. It also needs to be said in passing that the several groups of parish clergy, seminary representatives, denominational executives, and COMMIT staff were operating out of differing perspectives with sometimes conflicting agenda.

Decision Making Process. When the decision making process is examined, the distinction between the formal organization and the informal, as hoc, structure becomes clear. The planned integrative structure for communication and decision making has come to involve primarily just a few people. Most participants seem to feel that the real decisions were made before the policy board meetings. The executive committee and COMMIT staff were identified as the source

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of these decisions. This heavy involvement in the decision making process was the result of personal motivation by those involved as well as their access to information, the well developed communication network between these persons, and the time available to do this advance preparation.

The results of the sociogram indicated that, in fact, only a small number were involved in the informal governing process. Sixty-four percent of the responses to the question of who was perceived to be most influential within CDN involved three persons. Five names drew almost 80 percent of the responses to this question. These persons mostly identified each other as the ones having influence, a normal phenomenon in an organization with a highly developed informal structure. A good number of persons, mostly parish clergy, felt very little ownership of decisions. Only one or two spontaneously mentioned the goal setting process that CDN went through in developing the goals and programs mentioned above. Very few members were familiar with that document. Quite a number felt some sense of frustration with the acquiescence of the board in the decision-making process.

There were apparent conflicts over organizational style and goals. Two factors which loomed large in the shape of CDN's future were the need to include more members in the decision-making process and ownership of CDN, and the signal lack of concret results in reaching needs of parish clergy in the field. One final comment standing out as very poignant was, "everyone expects CDN to do something for them, yet no one realizes that he is CDN."

Leadership. The leadership of the chairman and executive

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committee has been characterized as open and committed. There was a sensed effort on the part of the chair to keep the process going, yet not smother it with over-direction. Group ownership was felt by most of those who regularly attended policy board meetings. The leadership was seen as facilitating a consensus of CDN participants. In this sense, leadership has been person or involvement-oriented; task, priorities having been placed in that perspective. This characterization of leadership strengths represented three-fourths of those offering comments on the leadership of either the chair or the executive committee.

Those who were dissatisfied with the leadership, and those who predominantly felt good about the leadership but also registered negative comments, mentioned most often the feeling that the leadership took too much authority. Many felt that the process needed to involve more people.

Motivation and Involvement. Questions nine and ten relate directly to motivation and involvement (human contributions and unplanned predispositions). Question nine asks what denominations are doing, in addition to CDN, that relates to the vocational crisis in the ministry. Members of two denominations, the Presbyterian and the United Church of Christ, mentioned clustering programs for parish pastors. The object of these efforts was to build peer-support groups. Members of three denominations, the Episcopal Church, the Roman Catholic Church, and the United Methodist Church, mentioned continuing education programs, and the Church of the Brethren was reported to be using a data resource bank to better match the needs and goals of pastors with

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those of local congregations. Most denominational executives mentioned that they did some counseling with clergy who have problems, but they sensed that these efforts had not been very successful. In terms of institutional priorities, it has seemed clear that the task of either facilitating parish ministers who were experiencing frustration or helping those who were in stress, was one of low priority with little definition. Several executives mentioned that they were so busy with institutional paper work that they really didn't have the time for the tools to adequately minister in a human way to pastors under their jurisdiction. There was also some bewilderment and frustration over the fact that the resources which had been made available, either on an ecumenical basis, or through the denomination, often were not taken advantage of. Most all parish clergy reported that these programs really did not reach the grass roots, if they were even aware of them.

Question ten asked for a direct evaluation of denominational support of CDN. The response of most was, "wait and see." Those board members who had attended the *least* number of meetings seemed to be *most* positive. There was little commitment to put any more funding into CDN unless it was just a stop gap measure to carry CDN until foundation support took over. It appeared that what support did exist would have to be organized and motivated. On the whole, commitment to CDN could be characterized as very passive. This is in line with the data on the previous question, nine.

Evaluation of COMMIT. Most respondents rated the contribution of COMMIT as good to excellent. It was widely felt that CDN would not

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have existed without COMMIT. Yet this predominant role of the COMMIT staff did have serious drawbacks. A number of members felt that COMMIT should have done less for CDN and organized CDN to do more for itself. In fact, a few participants could not distinguish at all between the institutional entities of COMMIT and CDN. One person characterized CDN as "COMMIT'S baby." There was much difference of opinion expressed as to what COMMIT was supposed to be doing. Nor was the contract sufficiently explicit or clear from the standpoint of the COMMIT staff as to what was the responsibility of CDN members. Frequently, ill feelings were reported from both parish clergy and denominational executives over the failure to resolve this conflict over the original contracting process.

Evaluation of Data and Recommendations

This evaluation is, of necessity, somewhat tentative, but still the sole responsibility of the author. It is tentative in that CDN members have lived with these problems, hopes, and dreams while the author has been only a momentary interloper. It is also tentative in that the results are not exact, in a scientific sense. However, this summary does raise to consciousness some key issues that have been identified by board members as central to the future of CDN.

In order to give structure to this section on evaluation of data and recommendations, the material will be organized in appropriate sections, each section initiated by a succinct statement of the problem and the recommendation with the discussion following below. The Organizational Chart by Lawrence and Lorsch can be referred to in order to locate specific problems in relationship to the entire

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organization of CDN. It provides a schematic way of viewing CDN that will help the reader conceptualize how specific interventions might increase organizational efficiency. The two key features of systems clarified by this chart are the interdependence of systems and an organization's morphogenic property, that is, its ability to modify itself in structural ways. This is what is commonly called the feedback loop(see at the bottom of the figure). It is this property which allows for the possibility of directed change through specific interventions which are planned to achieve results that are closer to the organization's goals. The critical issues for CDN to examine appear to involve: transactional results, planned integrative struture for communication and decision making, and human contributions and unplanned predispositions.

Organizational Style. The Clergy Development Network had adopted a style which is more suitable to an on-going organization than to a newly-founded organization. CDN needed to put more energy into the motivation and involvement of its membership in the decision making processes and into selling the products of CDN. An organizing style needed to be adopted.

The organizational style of CDN was of major importance. This issue relates to the transactional strategy, and the planned integrative structure for communication and decision-making. The need for an organizing style was pointed to be the time limitations of those involved in CDN as well as by the low motivation of its membership. Two groups of data strongly supported this need for another style. The first was the sociogram. From the questions on influence and personal identification, it was noted that four persons, in the first

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instance, were listed as having substantial influence within CDN. Only three persons were identified in data from the second question on personal identification. Almost two thirds of the CDN members were reported as exerting no perceived influence within the group. Few members had developed the ownership feeling that participation brings.

Second was the failure to attract persons to the Career Reflection Workshops. This failure to reach "grass roots" clergy with resources indicated problems at the interface between CDN and its enrironment. CDN may have had the wrong programs, or more likely, in the author's opinion, these resources were in the wrong packages. While more data are needed on local clergy, their problems, and appropriate interventions, there was also evidence that these programs were not sufficiently "sold." There had been little team building, as evidenced by the lack of common goals, the lack of close work relationships between CDN members, and low attendance. Conflict was evidenced over denominational expectations and performance of contract agreements. Team building, again, would have reinforced the commitment of individual members to each other. It is apparent that what is entailed in a more energetic style, necessitates staff; this, CDN did not have.

Set of Expectations. The expectations of Board members are unclear and differing. A contracting session might have been instituted to clarify the norms and expectations of membership. Another method of membership recuirtment might also have been helpful to avoid uninterested members.

This problem centered around the involvements of the various denominations as the Board was formed. Many persons, especially parish

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ministers, stated that their only motivation for being on the Policy Board was that they were asked by a denominational executive. They joined CDN as a favor to their bishop or executive pastor. As attendance of these members was particularly irregular, they were not involved in the decision making processes that defined the roles of members. For these persons, the decisions of goals and objectives were premature. Perhaps this problem would not have been so severe if it had not involved one-half to two-thirds of the membership of CDN. Yet, if the denominations were to have ownership, it was felt that the executive, or denominational committee relating CDN needed to select the participants for CDN. The need for motivated members conflicted with the need for denominational ownership. Perhaps a cooperative process of selecting membership would have resolved this issue.

Planned Human Resource Needs. The human resource needs of CDN were not sufficient for the task, nor adequately defined. The role of staff (whether this is COMMIT or another staff resource) needed to be redefined and the contracting process be more explicit with the ownership and involvement of a greater proprotion of the Board members.

The role of COMMIT, in respect to the two problems of style and the conflicting set of expectations, was to alleviate the pressure. In one sense, COMMIT, as well as the Policy Board, functioned to keep the issue of the lack of ownership from surfacing by picking up on the work of individual members and officers. In keeping things going the motivation for organizational change and the self-examination that collapse might have created was lessened. In exercising such an exposed role, COMMIT also left itself open as a scapegoat for those

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members who were dissatisfied with their experience in CDN.

Transactional Results. The product (actual behavior) of CDN has not been adequately responded to by those in the relevant environment. Thus, the transactional results are unacceptable to most members. Input by those defined as consumers of the CDN product needed to be solicited and given more attention in planning by the Board.

It is clear that most members of CDN were seriously disappointed with the results, by the end of the first eighteen months, in relation to the response to CDN's work. In the data from the "life-line" exercise this was expressed as failure to reach the "grass roots" clergy, or lack of pay-off. By both of these terms it was the local parish clergy that have been perceived as the "target" of CDN's efforts. One is directed, then, to the remarks of these clergy for a clue as to why these persons have not been receptive to CDN.

The two items most frequently mentioned by parish clergy were the Career Reflection Workshops and the Resource Guide. It is possible that the Career Reflection Workshops were not designed to answer the kind of questions that parish clergy are asking. Most problems of the clergy seem to be defined in terms of the local parish rather than in terms of the pastor himself. "Why am I having bad committee meetings?" "How do I attract more members to this church?" "How do we raise the budget this year?" However, the Career Reflection Workshops focused the problem on the person of the pastor. Perhaps the Career Reflection Workshops were perceived by clergy as something for "sick" people, while the problem was defined as "that congregation."

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Decision Making Process. This decision making process involved few CDN members, failing to develop ownership of goals and objectives by the general membership.

Human Contributions and Unplanned Predispositions. The majority of CDN members had little inherent motivation to make contributions to the organization. In addition, the pay-off of membership and the decision making processes did not stimulate the motivation of individual members.

In one respect, the issue of motivation relates to pay-off. Each person came to CDN with this personal needs, his agenda. Cooperation depended, then, upon the degree of fulfillment of these agenda, which included a variety of items from one's personal needs to the institutional needs related to one's job description. One key issue that relates specifically to the term, "unplanned predispositions" is the question, "is this something we really want to do?" This question needs to be part of any goal-setting process. And if the answer of most members is "no", then this is an important piece of information on the predisposition of members that needs to be taken into account by the leadership of an organization. Again, a more open contracting process might have revealed that this "no" was a predisposition of many members.

Summary

In relation to the motivation of various denominations to confront the crisis that many experience in their ministry, four

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important facts stand out. First, the men who fall into the category of experiencing severe distress in their pastoral vocation are relatively few in number in respect to the entire number of pastors in any denomination. This fact is especially important in an area that is as geographically desirable as Southern California. Hence, the rate of replacement by transfer and recruitment into this area is substantial in most denominations. Therefore, men who leave the ministry from this area are replaced with relative ease. One executive pastor described the ex-pastors of his denomination as "invisible."

Secondly, there is the estrangement that many clergy who are having problems feel from denominational sources of help. Pastors in the Jud and Mills study, *Ex-Pastors,* reported frequently their hesitancy to approach an ecclesiastical superior. For he was not only a pastor, but also their boss with some degree of control over their future career. These pastors also noted that, too often, once they began to question their vocational choice, they were cut off by many of their peers.[7] It was difficult to admit weakness to peers with whom one is in either direct or perceived competition.

Thirdly, the role of pastor to parish clergy was one that several of the denominational executives interviewed in this study perceived that they had neither the time nor the skills to perform adequately. In several cases, they reported that this was a function that they should be serving, but that their job description, in effect precluded the possibility of being effective.

[7] Gerald J. Jud and others, *Ex-Pastors* (Philadelphia: Pilgrim Press, 1970),pp. 23-28.

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This is a case of conflicting values. Most ministerial fellowships would list peer support of fellow pastors as high. Yet, most denominations represented do not have the institutional structures or money to facilitate this. However, those priorities that are, in fact, valued, such as growth and power, are strongly supported by institutional structure and organizational capability. It may not be until a supportive fellowship is perceived by the Church to be more directly tied into its survival, that more ministers will become institutionally committed to its sustenance, and, indirectly, to the type of work that CDN seeks to do. It must also be noted that the same institutional pressures...the high priority of financial matters and the organizational health of local parishes...appear to deter parish ministers from giving attention to their own personal needs of autonomy, professional growth, and the resolution of vocational anxieties.

It is not likely that this nurturing function is going to be higher on the priority list of denominational executives, until denominations see the need to rewrite the job descriptions of executives and provide an evaluative process to help executives and local clergy establish mutual goals and objectives for supporting parish ministers.

Finally, it is significant that most resources directed at clergy, especially those undergoing vocational crisis, have existed apart from denominational structures. Included in this category are Next Step, Inc., The Foundation for Religious Transition (renamed the Bishop Pike Foundation), and the Earl Blue Associates, to mention a few groups on the west coast. The need for these agencies outside

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denominational structures tends to validate the observation that function of helping men facing a change in vocation is a low priority for most denominations.

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Chapter 6

SUMMARY AND CONCLUSION

It has been the intent of this study: to develop historical perspective on the ministry, to gain insight into the nature and type of vocational problems and liabilities that the Protestant clergy struggle with, to explore in detail the particular problems and reasons-for-leaving that ex-pastors from one Annual Conference of the United Methodist Church have given, and to examine one ecumenical attempt by several denominations to address the problem of clergy demoralization and to implement denominational and inter-denominational policy to assist clergy in vocational crisis.

Summary

When we follow the development of the ministry through history there are several themes that are of significance for the present. We note the rise of a special caste out of what was inherently a minority lay movement. Out of the early spontaneous nature of the early Christian movement, the church and its clergy have accomodated themselves to the secular world. They have been shaped by it and, in turn, have been formative in the affairs of the state. At first the relation between the church and the state was one of suspicion and hostility, then the church and the state became indispensable to each other. With the Reformation and the Enlightenment the relationship between church and society was fractured. The catholicity of the church became by necessity more an article of faith than empirical observation. With

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the American principle of voluntarism came the option to choose no church at all as well as among competing churches. This trend coupled with the wide-spread collapse of traditional theological language and world view seems to confront the Church with one certainty and two choices. The certainty is that Christianity is going to find itself as a minority viewpoint within a secular world culture, if it has not already. One option is for the Church to retreat into itself, becoming a religious ghetto on the fringe of the mainstream of public life. The other choice is renewal and change, and the theological commitment to be the Church on behalf of a society that feels little need for Christianity. This answer then implies the need for a different relationship to the body of tradition by the professional, the need for regrounding as well as reformulation so that choices of institutional strategy are clarified and not ossified.

A second issue brought into focus by examining the ministry in historical perspective is the question of function. We had seen in the early church that one's role as minister (in the sense of servant not an ordained elite) was determined by need, opportunity, and perhaps personal temparment and gift of the Holy Spirit. In the patristic period roles began to become regularized and some order was brought into what had been a haphazard movement (that probably only withstood Roman persecution by nature of its flexible, grass-roots nature). In the middle ages we saw that the clergy had become an indispensible part of society. Priests served as bearers of meaning into a transitory world of strife and disease. They also performed an indispensible function as administrators, judges, and scholars, trying to fashion a world that was congruent with the meanings they brought. With the

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Reformation, clergy relinquished this second function to the laity. In the American scene, while clergy have often held key leadership positions, decisions on the functioning of society have been made increasingly on the basis of secular, materialistic concerns. And in the free intellectual exchange, in particular with the Freudian-Marxist debate, even the criteria and tools that interpreted meaning and purpose have become secular. Clergy have lost their corner on the market. Where in the middle ages the clergy might have been the most powerful trade union of all, integral to the functioning of society, few clergy now feel that their services are so indispensible that they would risk a general strike to redress the balance. There are many roles clergy play, but the efficacy of that "basic body of professional knowledge" that characterizes the nature of profession is in doubt.

Thirdly, we can see upon an examination of church history that the relationship between the professional and his clientele has changed considerably. There is a resurgence of the demand that the ministry of the church be one of mutuality between the laity and the ordained clergy. The Reformation was a move in that direction, though we have seen that the ideal of the priesthood of all believers has often not been realized within the local congregational structure.

A sociological investigation into the roles of ministry as practiced in contemporary society has given us insight into the stress resulting from this role-uncertainty and diffusion; its cause, typology, and manifestation. We have noted the cultural demands, as well as the institutional demands, under which clergy are attempting to function. We have seen the effect of low salaries and marginal appointments in our study of United Methodist pastors. We have noted the nature of the

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polity of the United Methodist Church that places extraordinary power in the hands of the Bishop and the Superintendents in determing a pastor's career pattern. We have noted the markedly poor conference administrator-minister relationships that exist between the Bishop and his cabinet and ex-pastors. We also can see that this support-group relationship has been reported as particularly problematical for pastors continuing in the ministry. In fact, in some areas they report more difficulties because they have stayed and continued to struggle with some things they perceive as obstacles to their ministry.

We nove noted in the literature the critical relationship that exists between clergy and laity in the areas of theological presuppositions, needs, and the understanding of the roles of the ordained ministry. We have seen the importance of this relationship on the morale of the clergy (and i would also suspect that there is as strong a reciprocal effect on the laity created by bad minister-congregational relations).

We have also witnessed the failure of one attempt to address these issues. We have seen how the institutional church is experiencing difficulties itself in understanding the nature of the vocational crisis the ordained ministry is facing. We wonder about the motivation to invest the institutional resources necessary to address these problems.

Out of all this, then, what recommendations can we make to the various parts or systems that comprise the church? What interventions might be efficaeous in helping the church be about its tasks in the coming years with less damage to human beings?

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Suggestions and Interpretations

One question that has been raised by sincere churchmen is this: should the church worry about those who have left the ministry? Are they not better off and is the church not better off for their having left? If they really do not wish to fulfill the expectations of the role, is it not really less wearing on both themselves and the church if they find something else to do that better meets their expectations?

This view point is one way to look at it. As one ex-pastor's wife questioned, "How does all this pain and suffering really serve God?" If the only issue were filling job slots and the only considerations managerial, perhaps we could let it go at that. Many organizations do. But I think that there is a need for looking at what has happened to pastors who have left the parish ministry. If we look with eyes of understanding and compassion at the factors and circumstances surrounding the move out of the ministry, I think that we will learn something about ourselves. Perhaps we have taken this journey with these men that we might be of some help to them, but I suspect that we do it also for the benefit of our own soul. The recommendations that follow, then, are for our own health as a church, the health of clergy and laity together that they might join in closer solidarity with God's unfolding purpose for his world and church.

To The Seminary. In light of the above findings, several recommendations come into consciousness concerning the way in which we prepare persons for this most difficult role.

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The seminary needs to see its role more directly as a resource to the entire church. The role of professional training is too narrow in scope. Internships need to be emphasized even more which will enable seminarians to be spending time in a learning role directly in the congregational setting. This would give prospective clergy a more realistic picture of the ordained ministry before a vocational change becomes too difficult.

The seminary needs to function better as an institution in providing for the retraining of older pastors. This could be done much better by helping pastors to achieve a better picture of their strengths and weaknesses in the process of planning sabbatical study programs than by the shotgun approach often typical of postgraduate work. More honesty seems to be needed in continuing evaluative processes, particularly concerning basic skill areas.

The seminary needs to be encouraged to do more as a learning center for the church in respect to lay education, particularly so in regards to older youth and adults, One Presbyterian congregation in Northern California has specifically developed and financed educational opportunities for lay people in their leadership in cooperation with their seminary in San Anselmo.

Carroll suggests that the primary role of the clergy of the future will be as interpreter and enabler for lay involvement.[1] If this is true then the seminary has a key role to play, keeping the

[1] Jackson W. Carroll, "Seminaries and Seminarians: A Study of the Professional Socialization of Protestant Clergymen" (A doctoral dissertation published by Princeton Theological Seminary, 1970), pp. 359-366.

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tension tight between the three factors of theological education that Carroll enumerates, the laity, the tradition, and the shape of the secular world.[2]

To The Church Hierarchy. Perhaps the first recommendation that is in order is listening. Just listen to the men and women serving in local churches. Listen to what they say about salary. Listen to what they say about appointments. Listen to what they list as the resources needed from the denomination to do their job.

It seems that there is a shortage of appointments that pay a decent salary. Perhaps what COCU was unable to do at the national level needs to be explored with a greater sense of urgency at the grass-roots level in terms of clustering.

It would appear that as all persons are not the same, it is also true that all churches are not alike. More insight and care need to go into appointments. If there is to be a basis of common expectations between clergy and laity, perhaps more needs to be done at the level of negotiating areas of common understandings before appointments are finalized. Instead of appointing by fiat, the Bishop and Cabinet need to see their function more in terms of mediator or broker of appointments than in terms of sole author.

One thing that is needed is a higher level of institutional honesty: helping persons who are sadly deficient in skills or having personality problems that are serious hindrances to their ministry in

[2]Ibid., p. 359.

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evaluating their vocational options. It appears in some cases that when a person who is noticeably unsuited for the ministry enters the process, each part of the system hopes that the other will tell the person the "facts of life." Or maybe he will find enough road blocks that he will quit in discouragement so nobody will have to level with him.

More structural freedom in the institution is one way to allow for a wider variety of gifts and ministry than appointments to local churches allow for. This has been possible in a limited way by special appointments to campus-minister posts, hospital-chaplaincy positions, and teaching positions. In 1970 the issue of the "worker-priest" model based on the French experiment came before the national level of the United Methodist Church. One difficulty that will have to be resolved that is peculiar to the United Methodist Church is separating the meaning of ordination from that of appointment. It would seem at times that if the Bishop and Conference Board of Pensions do not know how to figure a person's financial link to the appointment process, they do not know what to do with a person. The worker-priest option can present an opportunity to have a broader-based church, though there are some structural problems of working out lines of mutual responsibility between the church and its worker-priests.

Hardly anything should have to be said about providing non-punitive institutional possibilities for sabbatical experiences on a regular basis throughout the career of ministers. I think we all see that need by now.

To The Laity. It is clear from the historical study of the

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ordained ministry that the church at its best has been a grass-roots organization. There is a unique sense of freedom in the words of Paul as he writes with enthusiasm of each member bringing his or her own gift. As one observes the history of the Church, it has been at those times when the laity have felt the power of the Spirit moving through them that the Church has ministered to the world most fully.

It is in this light that these few suggestions are made. The Church is your church no less than it is the church of the clergy. In the United Methodist denomination this is even more the case because of our appointment system. Preachers are like the grass. They are here today and tomorrow they have blown away. If there is to be a true partnership between ordained and lay then there needs to be closer cooperation in establishing concrete objectives for local congregations. Lay people may have to take the initiative in asking their pastors to prepare them with the skills they need to enable their own ministries. Lay people must be willing to give their pastors direction in goal setting for the ministry of their local churches. Lay groups might also be more involved with the seminaries of the United Methodist Church in helping the seminary to see itself as a unique teaching resource to the entire Christian community. Perhaps the best place to facilitate this process in our denomination is in the Pastor-Parish Relations Committee.

To The Parish Pastors. One thing that has come clear to too many too late is the need for more individual responsibility for one's career and professional abilities. The fact of life that ex-pastors would communicate to those still in is that, if you expect the Bishop

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or Superintendent to take care of you, you will not be as well taken care of as if you do it yourself.

It has been reported by some researchers that many persons entering the ministry have a high degree of passive personality characteristics. If that is true, it would explain in part the failure of pastors to take greater responsibility for their careers. It would explain the problems some report in getting in touch with the freedom and power of their own God-given lives. If this passivity is an accurate characterization of us as clergy, then it is something we need to face squarely and openly; for I fear that times ahead are going to be increasingly destructive for clergy unable to use their freedom.

Finally, I would underline the need that both pastors and ex-pastors reported for us as clergy to be able to minister with compassion to each other as well as to our congregations. We need each other's support and loving confrontation to be better pastors, better colleagues, and better spouses. This may be for clergy the point where ministry has to begin.

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APPENDIX

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APPENDIX A

QUESTIONNAIRE FOR THE STUDY OF UNITED METHODIST EX-PASTORS

WORKER-PRIEST SERVICE AGENCY, INC.

Questionnaire for Clergy Continuing in the Parish Ministry

We are contacting United Methodist Pastors who have left the parish ministry in an attempt to find out what they are doing and what they want to say to the church from their perspective in secular employment. The purpose of this study is to determine what institutional responses the United Methodist Church can make to assist parish clergy in their ministry who are experiencing professional or personal crisis.

We would also like to find out what areas of the ministry are problematical for pastors continuing in the parish ministry. We need your responses in order to make valid comparisons as well.

Your name along with many others has been selected using systematic sampling procedures so that the results of this study will reflect the breadth of opinion of pastors in the Southern California-Arizona Conference of the United Methodist Church.

Please answer all questions. Many of them can be answered by placing a check on a line to the left of one of the numbered answers under each question, or by circling a number on a scale indicating the answer that most nearly represents your own view. Instructions are included with each question as to the way in which it should be answered.

In some cases, you may feel that none of the alternatives really express you own position. Nevertheless, please check or circle the one answer nearest to your position; then note any comments which you may have at the end of the questionnaire. We thank you for your cooperation.

No need to sign your name; anonymity is preferred.

John C. Forney Don Thompson Ken Watson

1. (Does not apply to parish ministers, go on to the next question)

2. Your Age:_____

3. Your Sex:

 (1) ___ Male
 (2) ___ Female

4. Your Race:

 (1) ___ White
 (2) ___ Black
 (3) ___ Other (specify)

5. Your Marital Status:

 (1) ___ Married
 (2) ___ Single
 (3) ___ Widowed
 (4) ___ Separated
 (5) ___ Divorced
 (6) ___ Remarried

6. How many children do you have? ____

7. What was your father's Occupation?

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WORKER-PRIEST SERVICE AGENCY, INC. *

Questionnaire for Clergy in Nonparish Employment including
Those Who Have Surrendered their Ministerial Orders
or Taken a Sabatical to Rethink their Ministry

We want to learn from the men and women who have withdrawn from the parish ministry to earn their living in other church jobs or apart from the ecclesial institution. The purpose of this study is to determine what institutional responses The United Methodist Church can make to assist parish clergy in their ministry who are experiencing professional or personal crisis. We are seeking the help of those who have withdrawn or have considered withdrawing from the parish ministry to earn their living outside the local congregation. We hope to identify what resources parish clergy might perceive as useful as they struggle to reinterpret their ministry, either within the institutional church or outside the institution.

Although we request your name, you may rest assured that the material will be kept confidential and will not in any way become part of a dossier.

Please answer all questions. Many of them can be answered by placing a check on a line to the left of one of the numbered answers under each question, or by circling a number on a scale indicating the answer that most nearly represents your own view. Instructions are included with each question as to the way in which it should be answered.

In some cases, you may feel that none of the alternatives really expresses your position. Nevertheless, please check or circle the one answer nearest to your position; then note any comments which you may have at the end of the questionnaire. We thank you for your cooperation.

John C. Forney Don Thompson Ken Watson

PERSONAL DATA

1. Your Name: _____

2. Your Age: _____

3. Your Sex:

 (1) ___ Male
 (2) ___ Female

4. Your Race:

 (1) ___ White
 (2) ___ Black
 (3) ___ Other (specify)

5. Your Marital Status:

 (1) ___ Married
 (2) ___ Single
 (3) ___ Widowed
 (4) ___ Separated
 (5) ___ Divorced
 (6) ___ Remarried

6. How many children do you have? ___

7. What was your father's Occupation?

*This is the first page of the questionnaire for the OUTS. The two questionnaires are identical except for the two first pages.

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8. Ministerial Status:

(Does not apply to parish ministers, go on to the next question)

9. Denomination of your first church membership (check one):

___ Methodist
___ Evangelical United Brethren
___ Congregational Church
___ Evangelical and Reformed
___ Baptist bodies
___ Lutheran bodies
___ Presbyterian and Reformed bodies
___ United Church of Christ
___ Christian (Disciples of Christ)

10. Your educational background: Please list colleges, and universities, and seminaries attended.

College, University, Seminary	Degree	Field in which Degree granted	Year

11. Please check the degrees you have earned to date, beyond the B.D. or ReID.

___ ThM ___ MA or MS ___ PhD ___ ThD

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8. Ministerial Status:

(1) ___ Left the parish but still in another conference appointment

(2) ___ Left the parish and in secular work, located to a congregation

(3) ___ Left the parish and in secular work, surrendered ministerial orders

(4) ___ Took a sabbatical to rethink my ministry, back in parish

(5) ___ Took a sabbatical to rethink my ministry, still out of parish

(6) ___ Other

9. Denomination of your first church membership (check one):

___ Methodist

___ Evangelical United Brethren

___ Congregational Church

___ Evangelical and Reformed

___ Baptist bodies

___ Lutheran bodies

___ Presbyterian and Reformed bodies

___ United Church of Christ

___ Christian (Disciples of Christ)

10. Your educational background: Please list colleges, and universities, and seminaries attended.

College, University, Seminary	Degree	Field in which Degree granted	Year
_____	____	_____	____
_____	____	_____	____
_____	____	_____	____
_____	____	_____	____
_____	____	_____	____
_____	____	_____	____

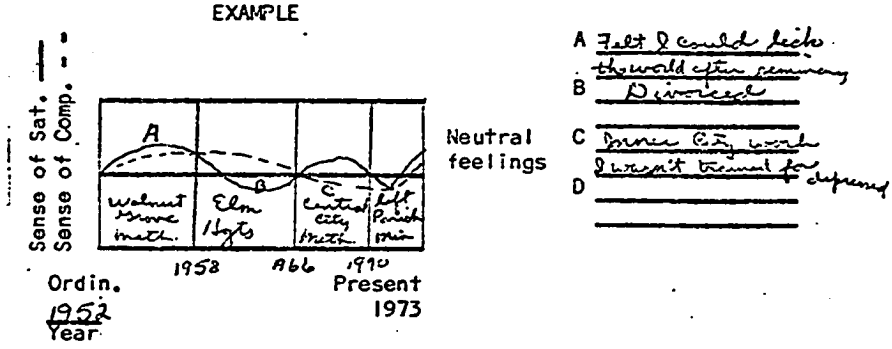
11. Please check the degrees you have earned to date, beyond the B.D. or RelD.

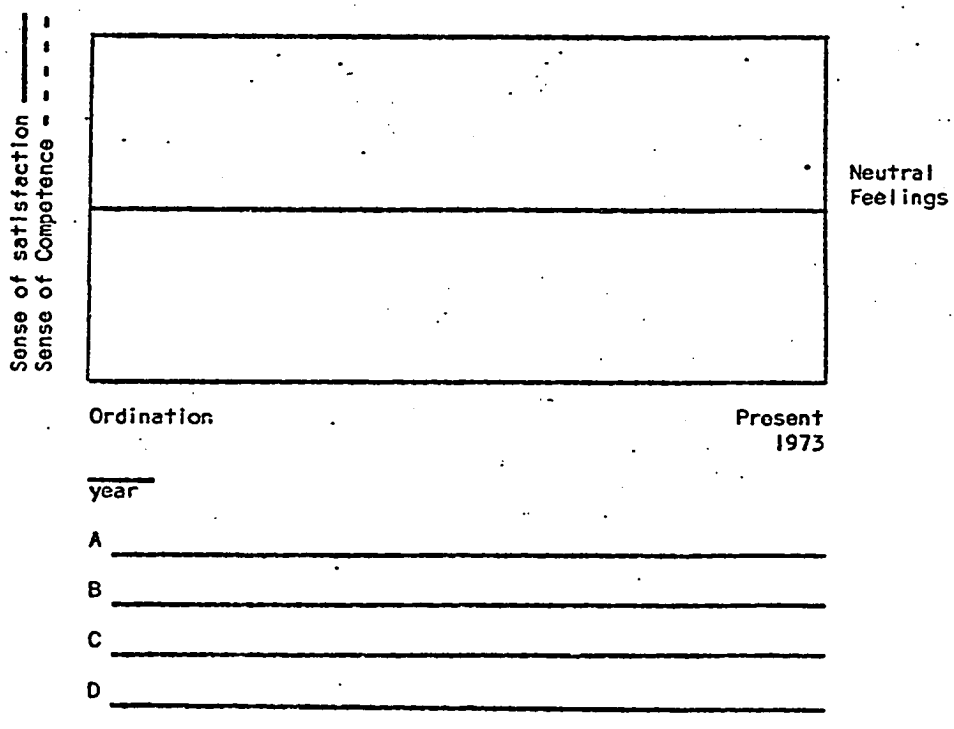
___ ThM ___ MA or MS ___ PhD ___ ThD

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12. Please draw a time line from the left side of this sheet of paper to the right side. The point on the left being the time of your ordination, and on the right side, the present time - with a line wavering up and down between ordination and the present moment representing your sense of satisfaction as a professional parish minister. Please block off this flow of time between ordination and the present moment according to years and churches served. Please use a second dotted line drawn from the same beginning to the same ending point to represent your sense of competence or ability to cope with the work presented to you. By using a letter (A, B, C, etc.) please indicate any event or feeling that you think would be helpful in understanding a high or low point in your ministry. If you are no longer in a parish, indicate when you began secular work, or went to school, etc.

EXAMPLE





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13. The "Time Line" below shows six significant points in one's life. Please write your age in the box for each point.

Your age:	____	____	____	____	____
At:	Confirmation	Time of Firm Decision for Ministry	Ordination	Beginning of First Pastorate	Leaving last church position

14. Are there other highly significant events for understanding your career thus far? If so, please list:

Event _____ Your age then _____ Year _____

Event _____ Your age then _____ Year _____

Event _____ Your age then _____ Year _____

15. What religious leaders did you identify with when you entered seminary (list)?

_____ _____

_____ _____

16. What religous leaders did you identify with upon leaving seminary (list)?

_____ _____

_____ _____

17. Name a local pastor you identified with upon entering seminary. Please list his characteristics and the characteristics of his church.

18. How would you characterize the task of the institutional church during the time you were in seminary? _____

19. When you first entered seminary, what did you picture yourself doing?

(1) ___ ghetto ministry
(2) ___ senior pastor of a growing suburban church
(3) ___ civil rights activities
(4) ___ noted preacher
(5) ___ pastoral counselor
(6) ___ Minister of Christian Ed.
(7) ___ Campus Minister
(8) ___ Seminary Professor
(9) ___ Hospital/Prison Chaplain
(10) ___ Evangelist
(11) ___ Missionary
(12) ___ Author
(13) ___ Social Change Ministry
(14) ___ Prof. of Church related college
(15) ___ Other (specify) _____

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WORK GRID

20. A work grid is listed below. Your "career path" is an extremely important part of this study. All, full-time, non-temporary employment is significant, including military service and secular work. Please provide the information requested in the grid below as fully as possible about each position. The following instructions refer to the columns in the grid.

(1) From your first position to the present one, in order, write in your title (Associate pastor, church executive, chaplain, teacher, etc.) and if necessary, explain the nature of the position.

(2) Write in the number of years served in each position.

(3) Indicate approximate population of community by writing in the appropriate number:
(1) Under 2,500 (rural)
(2) 2,500-9,999 (town)
(3) 10,000-49,000 (small city)
(4) 50,000-& over (Metropolitan-suburban)
(5) 50,000 & over (Metropolitan-inner city)
(6) 50,000 & over (Metropolitan-other)

(4) For local church positions only, write in the appropriate number to indicate membership:
(1) Under 150
(2) 150-299
(3) 300-599
(4) 600-899
(5) 900-1,199
(6) 1,200 & over

(5) Write in the appropriate number to indicate (average) salary range (including housing allowance when applicable):
(1) Under $4,000
(2) $4,000-5,999
(3) $6,000-7,999
(4) $8,000-9,999
(5) $10,000-14,999
(6) $15,000 & over

(6) Please give an overall rating of your feeling about the amount of stress you personally felt in each position by writing in a number from 1 through 6, with 1 for least or no stress, 6 for most stress, and 2, 3, 4, 5 for other degrees of stress.

(7) Please give an overall rating of your feeling of success or adequacy in each position by writing in a number from 1 through 6, with 1 for least or no success, 6 for most success, and 2, 3, 4, 5 for other degrees of success.

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WORK GRID

(1) Number & Title of Position	(2) Number of Years Served	(3) Size of Community	(4) Size of Church	(5) Salary Range	(6) Rating of Overall Stress	(7) Rating of Overall Success
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

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21. What field would you most likely have chosen had you not entered the ministry?

22. When you went to the seminary, were you primarily (check one):

(1) ___ Seeking a faith?
(2) ___ Already a believer, and seeking a vocation?
(3) ___ Already clear about your vocation, and seeking to prepare for it?
(4) ___ Other (write in) _____

23. Do you regard yourself now as (check one):

(1) ___ Having left the ministry?
(2) ___ Still in the ministry but having left the pastorate?
(3) ___ Only temporarily out of the pastorate?
(4) ___ Other (write in) _____

In every theological school, students and faculty hold a variety of attitudes about the purpose of theological education. Such attitudes may be thought of as personal perspectives on theological education. The following paragraphs are descriptive of four such perspectives, which, though not excluding each other, reflect differences of emphasis. Please read through the statements carefully; then answer the questions that follow.

Perspective A: This perspective places primary emphasis on the importance of mastering the basic substantive areas of the Christian tradition, such as biblical studies, church history, historical theology, and systematic theology. While practical competence is not unimportant, the need of the church is seen to be for ministers who are competent scholars, firmly grounded in the Christian tradition. Therefore, encounter in depth with this tradition is the major purpose of the seminary experience.

Perspective B: The task of the ministry has become so complex and demanding that, while it is not unimportant to gain a mastery of the tradition, one cannot leave to "trial and error" the theory and practice of the ministry. Thus, in this perspective, primary importance is given to gaining professional competence in the various aspects of ministerial practice, such as pastoral care, Christian education, homiletics and liturgics, etc.

Perspective C: Although the intellectual and professional aspects of ministry cannot be neglected in seminary, neither is as basic for the seminarian as the deepening of his own spiritual life and commitment. Thus, those holding this perspective view the seminary years as a primary opportunity for the deepening of this experience in Christian community. Great importance is placed on opportunities for spiritual growth, such as personal devotions, corporate worship and prayer.

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Perspective D: This perspective, too, does not neglect the importance of the other emphases; however, it stems from a profound sense of the need for the church and ministry to be aware of and involved in the world in a relevant way. Therefore, courses in various secular disciplines, and social action projects and field education experiences which involve the student "where the action is" are sought out as important means of learning to minister in today's world.

Having read through these statements, please answer the following questions:

24. First, think back to your own views during seminary. Which of the perspectives best describe your orientation to theological education while you were in seminary? Assign it the rank of 1. Then, assign ranks of 2, 3, and 4 to the remaining perspectives in the order of their importance to you.
___ Perspective A ___ Perspective B ___ Perspective C ___ Perspective D

25. Next, try to recall your five or ten closest friends during seminary. those with whom you spent the most time. Taken as a whole, how would they have ranked the four perspectives? (Rank as above)
___ Perspective A ___ Perspective B ___ Perspective C ___ Perspective D

26. Finally, taken as a whole, how would you say that the faculty members whom you admired most in seminary would have ranked the perspectives?
___ Perspective A ___ Perspective B ___ Perspective C ___ Perspective D

27. Listed below are several statements representing "images of the ministry" which are expressive of various ways in which ministers might define the major purpose of their ministry. While you may be in general agreement with a number of statements, try to indicate, on the scale provided, the degree to which each statement is an important emphasis in the way you define your ministry. (Note that the scale has six possible choices, from 1 -- "of little importance" to 6 -- "of major importance." The solid vertical is simply to indicate the mid-point on the scale. Circle one response for each statement.)

	Of Little Importance			Of Major Importance		
(1) The minister conserves and interprets the heritage of the Christian tradition . . .	1	2	3	4	5	6
(2) The minister is called to "be where the action is," and to join with those who are working for justice and love . . .	1	2	3	4	5	6
(3) Through witness of his words and life, the minister brings people to a personal knowledge of Christ and to a consciousness of His Lordship in everyday Christian living . . .	1	2	3	4	5	6
(4) The minister is no different from any Christian except that he has special training which equips him to coordinate the work of the church . . .	1	2	3	4	5	6
(5) As a Christian, one is called to make of the ministry whatever is necessary in order to communicate the Gospel to the needs of our day . . .	1	2	3	4	5	6

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	Of Little Importance			Of Major Importance		
(6) In last analysis, the ministry is not so much something that one does, but rather is a calling to a particular state of life . .	1	2	3	4	5	6
(7) Through faithful study of the Word of God and a life of personal devotion, the minister leads people to a deeper faith in God . . .	1	2	3	4	5	6
(8) The minister's calling is to place himself in the service of persons, whoever they may be, to help them cope with their problems and find health and joy . . .	1	2	3	4	5	6

28. In recent months, many ministers have expressed publicly and privately widely differing views concerning the ministry as a vocation. Below are several of these statements. As in the previous question, please circle the number which best represents your degree of agreement or disagreement with the statements.

	Strongly Disagree			Strongly Agree		
(1) There are disadvantages in the ministry, but it still carries a prestige and dignity which no other profession shares . . .	1	2	3	4	5	6
(2) The profession of clergyman is becoming an impossible burden for anyone needing a meaningful sense of vocation . . .	1	2	3	4	5	6
(3) The ministry is the most awesome, and at the same time the most challenging of all professions . . .	1	2	3	4	5	6
(4) The minister is a kind of "fifth" wheel, an employee of an institution that is comforting to have around but far removed from the real issues in the world . . .	1	2	3	4	5	6
(5) I can think of no more exciting work than the opportunity the ministry gives me to participate in God's history . . .	1	2	3	4	5	6
(6) Today's laymen and clergymen face the plain fact that there is no need for an ordained professional ministry . . .	1	2	3	4	5	6

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This section of the questionnaire is divided into seven areas of possible influence in developing a minister's desire to leave or drop out of the parish ministry. Within each area there are items requesting your opinion in terms of your own experience as to whether these represent a problem or a satisfactory condition. In some of these items you are requested to indicate your agreement with the concepts of others with whom you have contact. Please check only one of the four choices. Provided at the end of each area of questions is a chance for you to offer suggestions for change. NOTE: If you are no longer in the parish ministry please answer items in terms of your most recent full-time employment in a local parish.

29. Conference Administration-Minister Relationship

		Highly Disagree	Mildly Disagree	Mildly Agree	Highly Agree
Var 15	(1) Bishop's concept of philosophy of parish ministry				
Var 16	(2) District Superintendent's concept of parish priorities				
Var 17	(3) Focus and importance of programs pushed by the District Program Council				

In regard to the following statements I would rate my experience as

		Highly Unsatis-factory	Partially Unsatis-factory	Partially Satisfact-ory	Highly Satis-factory
Var 18	(4) District Superintendent's support of my priorities in the local church				
Var 19	(5) Conference responsibilities enrich the experience of laity of local churches				

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		Highly Unsatis-factory	Partially Unsatis-factory	Partially Satisfactory	Highly Satisfactory
Var 20	(6) District Superintendent's help and sympathy toward your vocational and personal problems				
Var 21	(7) The Board of Ministry's acceptance of responsibility to assist with your professional growth as a minister				
Var 22	(8) Denominational leadership's support of your ministry in a church embroiled in conflict				
Var 23	(9) New conference appointments reflected your abilities				
Var 24	(10) New conference appointments took into account your personal needs and those of your family				
Var 25	(11) Emphasis of church heirarchy on quality of church program rather than just numbers and dollars				
Var 26	(12) You have not spent an undue number of years on minimal salary				
Var 27	(13) Conference minimal salary schedule adequate for your family needs				

(14) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked as "highly disagree" or "highly unsatisfactory?" Respond to the problem areas that seemed to be the most crucial for your ministry.

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30. Minister-Congregation Relationships

		Not a problem	Minor problem	Problem	Serious problem
Var 28	(1) Level of lay ability to manage affairs of local church administration				
Var 29	(2) Leadership skills of laity of local church				
Var 30	(3) Maintenance and growth of interest by members in the program of the local church				
Var 31	(4) Rate of turn over of church membership				
Var 32	(5) Church response to your leadership				
Var 33	(6) Response of laity to efforts to broaden their understanding of Christianity				
Var 34	(7) Problem personalities which affect the quality of parish life				
Var 35	(8) Outreach and mission response of the Church limited by lack of interest of the laity				
Var 36	(9) Serious conflict among church members				
Var 37	(10) Serious conflict with another member of the church staff over job responsibilities or other matters				
Var 38	(11) Serious conflict with laity over how to conduct church affairs				
Var 39	(12) Disillusioned with the church's relevance to problems of modern world				
Var 40	(13) To improve that church seemed a hopeless task				
Var 41	(14) The Congregation's appreciation of your work				
Var 42	(15) Church members refuse to relate to new groups of a changing community				

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		Not a problem	Minor problem	Problem	Serious problem
Var 43	(16) Church climate prohibits minister from being socially involved in community				
Var 44	(17) Communication among church members				
Var 45	(18) Communication between pastor and church members				

(19) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked "problem" or "serious problem"? Respond to the problem areas that seemed to be the most crucial for your ministry.

31. Minister-Colleague Relationships

		Not a problem	Minor problem	Problem	Serious problem
Var 46	(1) Lack of support from fellow United Methodist pastors				
Var 47	(2) Undue competition from fellow United Methodist pastors prohibits supportive relationships				
Var 48	(3) Fellow pastors are too passive toward conference administrators				
Var 49	(4) Generational differences in understanding of ministry prohibits supportive relationships				
Var 50	(5) Fellow pastors too absorbed in their own affairs to be concerned with their fellows				

(6) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked as "problem" or "serious problem?" Respond to the problem areas that seemed to be the crucial ones for your ministry.

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32. Minister-Community Relationships

		Not a Problem	Minor Problem	Problem	Serious Problem
Var 51	(1) Interest and support of parish program and services by the community at large				
Var 52	(2) Opportunity for involvement of the minister in community affairs				
Var 53	(3) Community is composed mainly of apartment dwellers that do not support typical parish programs				
Var 54	(4) Community too conservative for church program				
Var 55	(5) Racially changing community that does not relate to middle class, white church style				
Var 56	(6) Church style does not relate socio-economic class of community				

(7) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked as "problem" or "serious problem?" Respond to the problem areas that seemed to be the most crucial for your ministry.

33. Working Conditions

		Not a Problem	Minor Problem	Problem	Serious Problem
Var 57	(1) Church plant				
Var 58	(2) Secretarial support				
Var 59	(3) Salary and allowances				
Var 60	(4) Living conditions				
Var 61	(5) Lack of freedom to preach and act as you see fit				

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		Not a Problem	Minor Problem	Problem	Serious Problem
Var 62	(6) The lack of opportunity to exert creative leadership and try out new ideas				
Var 63	(7) Lack of adequate time off and expense account for conferences etc.				
Var 64	(8) Church program hindered by high indebtedness				
Var 65	(9) Conflicting expectations in congregation of Minister's parish priorities				
Var 66	(10) Sabbatical leave provisions				

(11) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked as "problem" or "serious problem?" Respond to the problem areas that seemed to be the most crucial for your ministry.

34. Personal Considerations of the Pastor

		Not a Problem	Minor Problem	Problem	Serious Problem
Var 67	(1) Health condition limiting ability to perform all the tasks of parish				
Var 68	(2) Time requirements of parish work unreasonable				
Var 69	(3) Time demands interfere with family recreation and development of other personal interests				
Var 70	(4) Lack of prestige of parish ministry in the community				
Var 71	(5) Spouse objects to the role or to demands placed upon her by members of the congregation				
Var 72	(6) Family needed to move				

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		Not a problem	Minor problem	Problem	Serious problem
Var 73	(7) Don't enjoy work of the pastorate				
Var 74	(8) Felt personal inadequacy as church leader				
Var 75	(9) Your own personal faith changed				
Var 76	(10) Crisis in personal life made a change in vocation necessary				
Var 77	(11) Forced to move from church to church too frequently				
Var 78	(12) The parish ministry has resulted in a drain on personal vitality and enthusiasm for the profession				
Var 79	(13) Effectiveness as a pastor has gradually diminished and with it the interest of remaining in the vocation				
Var 80	(14) Salary not commensurate with desired standard of living				
Var 81	(15) Increased financial burden due to increase of family, sickness, or other major change forcing search of higher salary				
Var 82	(16) Change of vocation coerced by denominational leadership				
Var 83	(17) Opportunity arose to do specialized work or training that was more interesting than parish work				
Var 84	(18) Change needed as a planned step in a long-range career plan				
Var 85	(19) Undesirable community or region				
Var 86	(20) Medical insurance plan offered by the conference is inadequate for your family needs				

(21) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked "problem" or "serious problem?" Respond to the problem areas that seemed to be the most crucial for your ministry.

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35. Frustrations

		Not a problem	Minor problem	Problem	Serious Problem
Var 87	(1) Conflict in role expectations between minister and congregation				
Var 88	(2) Serious gaps in preparation for the ministry that have become evident since entering the vocation				
Var 89	(3) Stress in preparation for the ministry was on idealistic concepts not supported by practical experience				
Var 90	(4) Denominational leadership imposes its views on the aims, objectives, and implementation of the parish ministry in conflict with your professional knowledge and experience				
Var 91	(5) Personal expectations as a successful pastor did not develop				

(6) In respect to the above items, what could have been done differently, or what intervention would have been helpful regarding any of the above items that you marked as "problem" or "serious problem?" Respond to the problem areas that seemed to be the most crucial for your ministry.

36. Please circle the number that indicates the influence of each of the seven areas in the questionnaire toward developing in you a desire to leave the parish ministry or if you are still in the ministry, the source of the most frustrations you are presently feeling.

KEY: 1 - No influence on desire to leave the parish
2 - Some influence on desire to leave
3 - Secondary cause for desire to leave
4 - Primary cause for desire to leave

Var 92	(1) Conference Administration-Minister Relationships	1	2	3	4
Var 93	(2) Minister-Colleague Relationships	1	2	3	4
Var 94	(3) Minister-Congregation Relationships	1	2	3	4
Var 95	(4) Minister-Community Relationships	1	2	3	4
Var 96	(5) Working Conditions	1	2	3	4
Var 97	(6) Personal Considerations of the Pastor	1	2	3	4
Var 98	(7) Frustrations	1	2	3	4

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37. Ministerial Roles

This question asks you about roles that are or have been common in the professional ministry. Please answer these questions as these roles relate to your general experience of ministry, not an isolated parish experience.

Key to Categories

Importance of task in my own judgement, the judgement of the congregation, and the judgement of the church heirarchy

1 - much importance
2 - important
3 - little importance
4 - no importance

Satisfaction in doing task

1 - high satisfaction
2 - some satisfaction
3 - little satisfaction
4 - no satisfaction

Competence to do task

1 - high sense of competence
2 - some sense of competence
3 - little sense of competence
4 - no or almost no sense of competence

KEY: A - Importance of task in my own judgement
B - Importance of task in judgement of the congregation
C - Importance of task in judgement of church heirarchy
D - Satisfaction in doing task
E - Sense of competence to do task

Evangelist - role definition reflecting a concern to witness to the Gospel both by personal example and proclamation in order to save souls and lead people into a deeper Christian experience.

	A	B	C	D	E
(1) Maintaining a disciplined life of prayer and personal devotion	99	100	101	102	103
(2) Participation in evangelistic meetings	104	105	106	107	108
(3) Privately encountering God through prayer	109	110	111	112	113
(4) Reading the Holy Bible	114	115	116	117	118
(5) Teaching people to use their Bibles in personal meditations.	119	120	121	122	123

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KEY: *A - Importance of task in my own judgement*
B - Importance of task in judgement of the congregation
C - Importance of task in judgement of church heirarchy.
D - Satisfaction in doing task
E - Sense of competence to do task

Traditional Pastor - role definition reflecting basically traditional activities of the Christian pastor in contrast to the relatively more psychologically oriented counseling activities

	A	B	C	D	E
(1) Ministering to the sick, dying, and bereaved	*124*	*125*	*126*	*127*	*128*
(2) Visiting new residents and recruiting new members	*129*	*130*	*131*	*132*	*133*
(3) Visiting regularly in the homes of the congregation	*134*	*135*	*136*	*137*	*138*
(4) Ministering to the aged	*139*	*140*	*141*	*142*	*143*

Priest - role definition reflecting the minister's functions in leading worship services of the church

	A	B	C	D	E
(1) Leading public worship	*144*	*145*	*146*	*147*	*148*
(2) Administering Communion	*149*	*150*	*151*	*152*	*153*
(3) Conducting a baptismal service	*154*	*155*	*156*	*157*	*158*

Preacher - role definition reflecting preaching as distinct from the celebration of the Sacraments

	A	B	C	D	E
(1) Leading public worship	*159*	*160*	*161*	*162*	*163*
(2) Preaching sermons	*164*	*165*	*166*	*167*	*168*
(3) Preparing sermons	*169*	*170*	*171*	*172*	*173*

Community Leader - role definition reflecting activities in community relating to social justice, community welfare, and influencing community policy-making

	A	B	C	D	E
(1) Organizing and helping groups who are victims of social neglect or injustice	*174*	*175*	*176*	*177*	*178*
(2) Inluencing the policies of major organizations or institutions in my community	*179*	*180*	*181*	*182*	*183*

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KEY: *A - Importance of task in my own judgement*
B - Importance of task in judgement of the congregation
C - Importance of task in judgement of church heirarchy
D - Satisfaction in doing task
E - Sense of competence to do task

	A	B	C	D	E
(3) Spotting the key places in the community where decisions influencing our common life are being made and informing church members of this	*184*	*185*	*186*	*187*	*188*
(4) Participating in creating plans for improvement of city life	*189*	*190*	*191*	*192*	*193*

Administrator - role definition reflecting the organizational activities of the minister in relation to the internal functioning of the local congregation

	A	B	C	D	E
(1) Working with congregational boards and committees	*194*	*195*	*196*	*197*	*198*
(2) Managing the church office - records, correspondence, information center, etc.	*199*	*200*	*201*	*202*	*203*
(3) Promoting and creating enthusiasm for church activities	*204*	*205*	*206*	*207*	*208*
(4) Helping manage church finances	*209*	*210*	*211*	*212*	*213*

Pastoral counselor - role definition reflecting more psychologically oriented counseling of individuals regarding a variety of personal problems

	A	B	C	D	E
(1) Counseling with people facing the major decisions of life, e.g., marriage, vocation, military service	*214*	*215*	*216*	*217*	*218*
(2) Counseling with people about their moral and personal problems	*219*	*220*	*221*	*222*	*223*
(3) Helping a person or family resolve a serious problem, whether it be spiritual, social, psychological or economic	*224*	*225*	*226*	*227*	*228*

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KEY: *A - Importance of task in my own judgement*
B - Importance of task in judgement of the congregation
C - Importance of task in judgement of church heirarchy.
D - Satisfaction in doing task
E - Sense of competence to do task

Teacher of the Congregation - role definition reflecting the teaching task of a minister; that is, enabling a congregation to understand the theological heritage of the church and to relate it to issues facing them in contemporary society

	A	B	C	D	E
(1) Helping people come to grips with the problems involved in the relationship between the Christian heritage and the modern scientific world	*229*	*230*	*231*	*232*	*233*
(2) Discussing contemporary theological issues and viewpoints with educated persons	*234*	*235*	*236*	*237*	*238*
(3) Be a theologian of the congregation, helping laymen to think theologically	*239*	*240*	*241*	*242*	*243*
(4) Engage the adults of my congregation in a search for the concrete meaning of their Christian commitment for responsibilities in various aspects of their work and leisure	*244*	*245*	*246*	*247*	*248*

THE FOLLOWING QUESTIONS NEED BE ANSWERED ONLY BY THOSE WHO HAVE LEFT OR CONSIDERED LEAVING THE PARISH MINISTRY

38. How did your wife feel about the decision to leave the ministry?

(1) ___ Very reluctant to leave
(2) ___ Willing to leave but preferred to stay
(3) ___ Neutral
(4) ___ Preferred to leave but willing to stay
(5) ___ Very eager to leave

39. If you answered "4" or "5" of the above question, please explain why your wife felt this way.

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40. At the time you were making the decision to leave, was the relationship between you and your wife

(1) ___ Warm and supportive?
(2) ___ Ambivalent and unpredictable?
(3) ___ Tending toward separation?
(4) ___ Separated or divorced?

41. Which one of the following best described the urgency of your situation when you left the parish ministry?

(1) ___ Had no choice--could not have stayed in the ministry any longer
(2) ___ Could have stayed in the ministry but had to leave that position immediately
(3) ___ Could have stayed in that position a while longer but less than a year
(4) ___ Could have stayed in that position a year or more but not indefinitely
(5) ___ Could have stayed indefinitely in that position

42. Was the urgency you just described:

(1) ___ Due chiefly to your own feelings?
(2) ___ Due chiefly to the pressures of others to get you out?
(3) ___ Due chiefly to family problems?
(4) ___ Other _____

43. When you made public your decision to leave your church position, did you:

(1) ___ Know definitely what job you would move to?
(2) ___ Know probably what job you would move to?
(3) ___ Have one or more good possibilities?
(4) ___ Have little or no idea what job you would move to?
(5) ___ Plan to return to school

44. During that transition, what financial resources did you have to draw on, other than your earnings?

(1) ___ Savings (approximate amount _____)
(2) ___ Spouse's earnings
(3) ___ Scholarship or other grant aid
(4) ___ Parental or other family aid
(5) ___ Other _____

45. How do you feel about returning to the parish ministry at some future time?

(1) ___ Eager to do so
(2) ___ Would be equally happy there as in present work
(3) ___ Am open to appointment under some conditions but prefer not to
(4) ___ Definitely prefer not to

46. How about the possibility of re-entering the ministry in some nonparish work?

(1) ___ Eager to do so
(2) ___ Would be equally happy there as in present work
(3) ___ Am open to appointment under some conditions but prefer not to
(4) ___ Definitely prefer not to

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47. I would have stayed in the parish ministry if:

The church were different...
(1) ___ If the church had moved toward a new or more relevant ministry
(2) ___ If either the minister's role or my personality were different

A more appropriate job had appeared...
(1) ___ If I had gotten a job to fit my interests or abilities
(2) ___ If I had been able to get a job immediately
(3) ___ If the job had been more satisfying
(4) ___ If the offer of another job had not come

The circumstantial pressures on me had been different...
(1) ___ If I had had more money or better living conditions
(2) ___ If I had had time to rethink or renew my vocation
(3) ___ If I had remained married
(4) ___ If I had not felt compelled to resign

I would not have stayed ___

Unknown ___

48. What is your present occupation? _____

49. When you entered nonchurch work how did the move affect your financial circumstances?

(1) ___ Much improvement
(2) ___ Some improvement
(3) ___ About the same
(4) ___ Some loss
(5) ___ Much loss

50. Would you be interested in a continuing association with other parish ministers that have dropped out? Yes ___ No ___

51. Did you go to an agency that provides vocational counseling specifically for clergy when you left the ministry? Yes ___ No ___

If so, what was the name of the organization or agency?

_____ Address? _____

52. How would you evaluate their help?

(1) ___ Very helpful
(2) ___ Helpful
(3) ___ Of limited help
(4) ___ Not helpful

What way? (specify) _____

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What resources besides an agency did you use?
(list in order of helpfulness)

(1) DS
(2) fellow pastor
(3) wife
(4) lay person
(5) an expastor
(6) friend outside church

53. If you did not use the services of such an agency, would you have considered this? Yes ___ No ___

54. What resources would you like to see such an agency provide?

55. Should such an agency be sponsored by the So Cal-Ariz Conference?
Yes ___ No ___

56. If you would be interested in further discussion of these and related issues with other United Methodist clergy of the Southern California-Arizona Conference who have left the ministry at a meeting in the Los Angeles Area on April 28th from 3:00 p.m. to 9:00 p.m. please fill out the following information:

Name _____

Street Address _____

City _____ State _____

Zip _____ Phone _____

This concludes the questionnaire. Thank you very much for taking the time to complete the questions. Will you please look back over the entire questionnaire to be sure that you have answered all questions. If you have any comments, please use the space below or an extra sheet. Use the enclosed addressed, stamped envelope to return your questionnaire.

The Rev. John C. Forney
9723 Garibaldi Ave.
Temple City, Calif. 91780

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APPENDIX B

TABULATION OF MEAN SCORES AND *T* SCORES FOR THE STUDY OF UNITED METHODIST EX-PASTORS

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
15	IN	66	3.18	.88	6.53	86.95	.000
	OUT	42	2.05	.88			
16	IN	69	3.22	.82	4.20	74.40	.000
	OUT	42	2.45	.99			
17	IN	69	2.74	.78	3.36	78.02	.001
	OUT	40	2.20	.82			
18	IN	70	3.40	.79	2.49	74.62	.015
	OUT	41	2.98	.91			
19	IN	70	2.84	.90	2.71	78.88	.008
	OUT	41	2.34	.97			
20	IN	70	3.09	.97	2.85	82.17	.006
	OUT	43	2.51	1.08			
21	IN	70	2.67	.90	3.21	82.38	.002
	OUT	41	2.10	.92			
22	IN	66	2.98	.97	1.50	75.95	.137
	OUT	38	2.68	.99			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
23	IN	68	3.07	.97	1.84	80.23	.070
	OUT	41	2.71	1.03			
24	IN	68	3.12	.94	3.05	81.79	.003
	OUT	41	2.54	.98			
25	IN	69	2.67	.92	2.52	81.44	.014
	OUT	42	2.19	.99			
26	IN	66	3.26	.92	3.03	72.82	.003
	OUT	37	2.68	.94			
27	IN	63	2.52	1.01	1.98	73.65	.052
	OUT	40	2.08	1.19			
28	IN	71	2.00	.88	.29	93.96	.775
	OUT	43	1.95	.82			
29	IN	71	2.00	.85	.27	82.57	.789
	OUT	43	1.95	.93			
30	IN	70	2.24	.79	1.78	82.18	.079
	OUT	43	1.95	.87			
31	IN	70	2.13	.93	2.34	92.77	.022
	OUT	43	1.72	.88			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
32	IN	69	1.45	.61	-1.68	70.43	.097
	OUT	41	1.68	.76			
33	IN	70	2.09	.88	-0.17	83.36	.865
	OUT	43	2.12	.96			
34	IN	68	1.94	.88	-2.82	85.45	.006
	OUT	43	2.44	.93			
35	IN	70	2.27	.98	1.02	83.41	.311
	OUT	42	2.07	1.02			
36	IN	70	1.59	.81	-2.81	83.78	.006
	OUT	43	2.05	.87			
37	IN	68	1.56	1.04	.13	100.00	.897
	OUT	43	1.53	.88			
38	IN	70	1.34	.54	-2.79	58.11	.007
	OUT	43	1.79	.97			
39	IN	70	1.87	.76	-2.77	70.32	.007
	OUT	43	2.37	1.02			
40	IN	69	1.77	.84	-1.67	73.03	.099
	OUT	43	2.09	1.09			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
41	IN	71	1.34	.61	-0.92	73.67	.358
	OUT	43	1.47	.77			
42	IN	70	1.89	.81	-0.60	69.61	.549
	OUT	42	2.00	1.06			
43	IN	70	1.33	.68	-2.29	74.96	.025
	OUT	43	1.67	.84			
44	IN	71	2.00	.76	1.13	85.59	.263
	OUT	42	1.83	.76			
45	IN	71	1.61	.69	-1.81	56.63	.076
	OUT	42	1.98	1.22			
46	IN	71	1.45	.65	-0.27	77.62	.789
	OUT	43	1.49	.77			
47	IN	71	1.39	.77	-0.93	85.87	.357
	OUT	43	1.53	.80			
48	IN	68	1.49	.76	-1.07	77.04	.289
	OUT	41	1.66	.86			
49	IN	71	1.51	.75	-0.99	76.32	.327
	OUT	42	1.67	.87			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
50	IN	71	2.13	.83	.31	75.59	.756
	OUT	43	2.07	1.01			
51	IN	70	1.81	.80	-1.27	73.50	.209
	OUT	43	2.05	1.02			
52	IN	71	1.28	.51	-1.16	72.19	.250
	OUT	43	1.42	.66			
53	IN	68	1.51	.66	-0.73	65.02	.468
	OUT	41	1.63	.92			
54	IN	71	1.77	.87	.44	83.07	.663
	OUT	43	1.70	.94			
55	IN	70	1.50	.76	-0.65	67.40	.519
	OUT	42	1.62	1.04			
56	IN	67	1.58	.76	.07	83.94	.945
	OUT	42	1.57	.80			
57	IN	70	1.57	.75	-0.63	77.74	.530
	OUT	43	1.67	.89			
58	IN	71	1.75	.97	-0.87	90.23	.386
	OUT	43	1.91	.95			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
59	IN	71	1.58	.79	-3.85	67.83	.000
	OUT	43	2.30	1.08			
60	IN	71	1.49	.94	-1.29	81.22	.201
	OUT	43	1.74	1.05			
61	IN	71	1.24	.52	-2.17	55.26	.034
	OUT	43	1.60	1.03			
62	IN	71	1.48	.74	-1.59	67.35	.116
	OUT	43	1.77	1.04			
63	IN	71	1.73	.86	-1.41	75.86	.162
	OUT	43	2.00	1.05			
64	IN	69	1.87	1.14	.61	97.58	.542
	OUT	43	1.74	1.00			
65	IN	68	1.66	.78	-2.74	72.79	.008
	OUT	43	2.16	1.02			
66	IN	65	2.05	1.19	2.60	99.44	.011
	OUT	42	1.50	.97			
67	IN	71	1.17	.56	.05	78.53	.959
	OUT	43	1.16	.65			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
68	IN	71	1.72	.70	-1.21	66.68	.230
	OUT	43	1.93	1.01			
69	IN	71	2.06	.88	-1.54	77.09	.128
	OUT	43	2.35	1.04			
70	IN	71	1.20	.44	.13	86.35	.897
	OUT	43	1.19	.45			
71	IN	69	1.57	.92	-2.50	84.23	.014
	OUT	42	2.02	.95			
72	IN	67	1.10	.31	-1.80	49.00	.078
	OUT	42	1.33	.79			
73	IN	69	1.23	.55	-4.46	61.72	.000
	OUT	43	1.91	.90			
74	IN	62	1.42	.59	-1.25	59.41	.215
	OUT	40	1.63	.93			
75	IN	68	1.28	.62	-2.23	44.70	.031
	OUT	33	1.70	.98			
76	IN	62	1.16	.49	-2.18	53.91	.034
	OUT	41	1.51	.95			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
77	IN	68	1.12	.33	-2.08	47.96	.043
	OUT	40	1.38	.74			
78	IN	70	1.49	.83	-3.14	74.75	.002
	OUT	43	2.07	1.03			
79	IN	70	1.34	.63	-0.10	74.74	.919
	OUT	42	1.36	.76			
80	IN	70	1.76	.86	-2.31	71.13	.024
	OUT	42	2.21	1.09			
81	IN	69	1.26	.59	-1.74	59.52	.088
	OUT	42	1.55	.97			
82	IN	69	1.01	.12	-3.44	42.72	.001
	OUT	43	1.56	1.03			
83	IN	68	1.16	.51	-4.97	47.02	.000
	OUT	41	2.24	1.34			
84	IN	68	1.10	.39	-4.11	45.86	.000
	OUT	41	1.85	1.13			
85	IN	68	1.10	.35	-1.51	49.98	.137
	OUT	42	1.31	.84			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
86	IN	69	1.33	.72	.28	81.53	.781
	OUT	41	1.30	.75			
87	IN	70	1.69	.73	-2.10	69.56	.039
	OUT	42	2.05	.96			
88	IN	70	1.71	.84	-0.16	77.05	.870
	OUT	43	1.74	1.00			
89	IN	70	1.74	.81	-0.98	71.06	.329
	OUT	43	1.93	1.08			
90	IN	70	1.40	.73	-3.33	61.99	.001
	OUT	42	2.05	1.13			
91	IN	70	1.46	.74	-1.96	66.85	.054
	OUT	42	1.81	1.02			
92	IN	68	1.62	.98	-3.37	76.97	.001
	OUT	42	2.33	1.14			
93	IN	68	1.31	.58	-1.82	61.66	.074
	OUT	42	1.60	.91			
94	IN	68	1.72	.79	-0.98	69.17	.333
	OUT	42	1.90	1.06			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
95	IN	68	1.25	.50	-0.47	65.81	.638
	OUT	42	1.31	.72			
96	IN	67	1.69	.91	-1.64	80.14	.106
	OUT	42	2.00	1.01			
97	IN	68	1.87	1.12	-2.86	75.46	.005
	OUT	41	2.56	1.29			
98	IN	67	2.18	1.03	-2.66	79.15	.010
	OUT	42	2.76	1.17			
99	IN	54	1.80	.68	-3.54	61.78	.001
	OUT	35	2.40	.85			
100	IN	52	1.65	.74	-2.31	66.64	.024
	OUT	35	2.06	.84			
101	IN	52	2.27	.87	.47	65.10	.642
	OUT	35	2.17	1.01			
102	IN	53	2.02	.66	-2.55	53.18	.014
	OUT	34	2.50	.96			
103	IN	53	2.08	.58	-0.81	54.86	.419
	OUT	34	2.21	.80			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
104	IN	54	2.96	.91	-1.37	83.50	.176
	OUT	35	3.20	.72			
105	IN	53	2.75	.92	.98	78.72	.329
	OUT	35	2.57	.82			
106	IN	53	2.74	.12	3.02	73.01	.003
	OUT	35	2.17	.86			
107	IN	53	2.91	.97	-1.84	80.76	.070
	OUT	35	3.26	.82			
108	IN	53	2.74	.94	-0.29	72.16	.775
	OUT	34	2.79	.91			
109	IN	54	1.46	.57	-3.73	49.38	.000
	OUT	35	2.14	.97			
110	IN	53	1.70	.67	-1.23	58.81	.224
	OUT	35	1.91	.89			
111	IN	53	2.17	.91	-0.03	64.41	.976
	OUT	34	2.18	1.03			
112	IN	53	1.70	.67	-3.14	52.99	.003
	OUT	34	2.29	.97			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
I13	IN	53	1.85	.57	-2.49	48.65	.016
	OUT	34	2.29	.94			
I14	IN	54	1.63	.62	-2.33	66.16	.023
	OUT	35	1.97	.71			
I15	IN	53	1.55	.72	-2.35	62.27	.022
	OUT	35	1.97	.89			
I16	IN	53	2.09	.90	-0.69	74.48	.490
	OUT	35	2.23	.88			
I17	IN	53	1.62	.63	-2.46	62.15	.017
	OUT	34	2.00	.74			
I18	IN	52	1.60	.53	-0.80	59.06	.428
	OUT	34	1.71	.68			
I19	IN	54	1.81	.55	-4.59	63.85	.000
	OUT	35	2.43	.66			
I20	IN	53	2.06	.84	-0.33	78.05	.739
	OUT	35	2.11	.76			
I21	IN	53	2.40	.79	.13	67.68	.893
	OUT	35	2.37	.88			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
I22	IN	53	1.92	.61	-3.80	52.25	.000
	OUT	34	2.53	.79			
I23	IN	52	1.90	.57	-1.79	56.84	.078
	OUT	34	2.18	.76			
I24	IN	52	1.12	.32	-1.62	57.66	.110
	OUT	35	1.26	.44			
I25	IN	51	1.12	.38	-0.31	76.60	.755
	OUT	35	1.14	.36			
I26	IN	52	1.38	.53	-1.56	59.73	.125
	OUT	35	1.60	.70			
I27	IN	52	1.38	.53	-0.80	65.76	.428
	OUT	35	1.49	.61			
I28	IN	52	1.50	.61	-0.29	66.11	.769
	OUT	35	1.54	.70			
I29	IN	52	1.67	.59	-1.60	54.36	.115
	OUT	35	1.94	.87			
I30	IN	51	1.33	.48	.47	75.02	.643
	OUT	35	1.29	.46			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
131	IN	52	1.33	.51	1.49	78.91	.141
	OUT	35	1.17	.45			
132	IN	52	1.98	.64	-0.76	56.79	.452
	OUT	35	2.11	.90			
133	IN	52	1.88	.58	.19	61.61	.853
	OUT	35	1.86	.73			
134	IN	52	2.02	.75	-0.20	62.18	.842
	OUT	35	2.06	.94			
135	IN	51	1.61	.72	2.53	83.56	.013
	OUT	35	1.29	.46			
136	IN	52	1.81	.77	.22	72.95	.830
	OUT	35	1.77	.77			
137	IN	52	2.12	.88	-0.73	72.64	.465
	OUT	35	2.26	.89			
138	IN	52	1.90	.85	-0.38	76.68	.704
	OUT	35	1.97	.79			
139	IN	52	1.69	.64	.24	70.00	.810
	OUT	35	1.66	.68			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
I40	IN	51	1.65	.72	.92	79.92	.360
	OUT	35	1.51	.61			
I41	IN	51	1.92	.80	.22	77.86	.828
	OUT	35	1.89	.72			
I42	IN	51	1.96	.82	.41	72.73	.681
	OUT	35	1.89	.83			
I43	IN	51	1.84	.76	.09	76.49	.928
	OUT	35	1.83	.71			
I44	IN	52	1.19	.40	-1.69	51.11	.098
	OUT	35	1.40	.65			
I45	IN	51	1.12	.33	-2.14	55.85	.036
	OUT	35	1.31	.47			
I46	IN	52	1.35	.56	-0.61	64.84	.543
	OUT	35	1.43	.66			
I47	IN	52	1.27	.49	-2.24	52.23	.029
	OUT	35	1.60	.78			
I48	IN	52	1.38	.49	-0.40	72.00	.687
	OUT	35	1.43	.50			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
149	IN	52	1.48	.58	-2.04	53.10	.046
	OUT	35	1.83	.89			
150	IN	51	1.63	.77	-1.06	76.57	.293
	OUT	35	1.80	.72			
151	IN	52	1.62	.75	-0.74	68.43	.462
	OUT	35	1.74	.82			
152	IN	52	1.62	.66	-1.38	59.11	.171
	OUT	35	1.86	.88			
153	IN	52	1.48	.54	.20	71.40	.846
	OUT	35	1.46	.56			
154	IN	52	1.52	.64	-0.95	69.88	.347
	OUT	35	1.66	.68			
155	IN	51	1.49	.64	-0.81	76.22	.423
	OUT	35	1.60	.60			
156	IN	52	1.69	.73	.20	66.00	.840
	OUT	35	1.66	.84			
157	IN	52	1.46	.67	-1.17	74.95	.248
	OUT	35	1.63	.65			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
158	IN	52	1.33	.51	-0.66	74.69	.509
	OUT	35	1.40	.50			
159	IN	52	1.29	.50	-0.45	64.48	.656
	OUT	35	1.34	.59			
160	IN	51	1.16	.37	-1.01	57.93	.319
	OUT	35	1.26	.51			
161	IN	52	1.42	.54	.39	63.79	.697
	OUT	35	1.37	.65			
162	IN	52	1.31	.47	-2.00	50.58	.051
	OUT	35	1.60	.78			
163	IN	52	1.35	.48	-0.76	70.87	.447
	OUT	35	1.43	.50			
164	IN	51	1.35	.56	-0.80	68.89	.424
	OUT	35	1.46	.61			
165	IN	50	1.08	.34	-1.81	55.17	.067
	OUT	35	1.26	.51			
166	IN	51	1.20	.45	-0.73	57.58	.467
	OUT	35	1.29	.62			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
167	IN	51	1.37	.53	-1.17	57.06	.247
	OUT	35	1.54	.74			
168	IN	51	1.57	.54	1.65	72.49	.103
	OUT	35	1.37	.55			
169	IN	51	1.31	.55	-0.01	79.68	.996
	OUT	35	1.31	.47			
170	IN	50	1.66	.85	-0.49	80.64	.624
	OUT	35	1.74	.70			
171	IN	51	1.43	.67	-0.15	63.52	.878
	OUT	35	1.46	.82			
172	IN	51	1.76	.71	-0.04	61.05	.971
	OUT	35	1.77	.91			
173	IN	51	1.71	.61	.30	59.90	.762
	OUT	35	1.66	.80			
174	IN	53	1.70	.72	.82	74.70	.414
	OUT	35	1.57	.70			
175	IN	52	2.69	.78	.04	67.79	.971
	OUT	35	2.69	.87			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
176	IN	53	2.04	.71	-0.77	63.03	.446
	OUT	35	2.17	.86			
177	IN	52	1.92	.74	1.84	73.49	.070
	OUT	35	1.63	.73			
178	IN	52	2.35	.81	2.09	72.59	.040
	OUT	35	1.97	.82			
179	IN	53	1.87	.68	2.05	74.89	.044
	OUT	35	1.57	.66			
180	IN	52	2.88	.73	.78	63.47	.436
	OUT	35	2.74	.89			
181	IN	53	2.04	.62	-0.29	57.23	.775
	OUT	35	2.09	.85			
182	IN	52	2.25	.79	1.59	64.39	.116
	OUT	35	1.94	.94			
183	IN	52	2.44	.85	1.74	72.10	.085
	OUT	35	2.11	.87			
184	IN	53	1.87	.71	1.13	63.84	.262
	OUT	34	1.68	.81			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
185	IN	52	2.73	.74	.30	62.36	.767
	OUT	34	2.68	.88			
186	IN	53	2.11	.73	-1.08	56.03	.285
	OUT	34	2.32	.98			
187	IN	53	2.30	.80	1.66	60.72	.101
	OUT	34	1.97	.97			
188	IN	53	2.43	.84	1.96	67.99	.054
	OUT	34	2.06	.89			
189	IN	53	1.98	.72	1.49	71.45	.140
	OUT	35	1.74	.74			
190	IN	52	2.71	.75	1.08	64.61	.284
	OUT	35	2.51	.89			
191	IN	53	2.25	.71	.09	58.54	.929
	OUT	35	2.23	.94			
192	IN	53	2.26	.84	1.90	71.87	.062
	OUT	35	1.91	.85			
193	IN	53	2.36	.86	2.24	79.51	.028
	OUT	35	1.97	.75			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
194	IN	53	1.57	.57	-3.00	57.39	.004
	OUT	35	2.03	.79			
195	IN	52	1.50	.64	-2.29	71.41	.025
	OUT	35	1.83	.66			
196	IN	53	1.47	.58	.56	70.42	.580
	OUT	35	1.40	.60			
197	IN	53	2.04	.73	-0.78	66.99	.439
	OUT	35	2.17	.82			
198	IN	53	1.85	.69	.50	69.98	.620
	OUT	35	1.77	.73			
199	IN	52	1.92	.68	-1.57	68.45	.120
	OUT	35	2.17	.75			
200	IN	51	1.73	.75	-0.29	77.09	.771
	OUT	35	1.77	.69			
201	IN	52	1.81	.74	.68	65.23	.498
	OUT	35	1.69	.87			
202	IN	52	2.21	.89	-1.30	66.81	.198
	OUT	35	2.49	1.01			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
203	IN	52	1.81	.74	.97	72.02	.334
	OUT	35	1.66	.68			
204	IN	53	1.57	.64	-2.26	59.16	.027
	OUT	35	1.94	.84			
205	IN	52	1.42	.50	-1.24	54.80	.219
	OUT	35	1.60	.74			
206	IN	53	1.49	.64	.64	72.01	.522
	OUT	35	1.40	.65			
207	IN	53	1.98	.64	-1.13	58.14	.265
	OUT	35	2.17	.86			
208	IN	53	1.87	.56	.29	63.86	.773
	OUT	35	1.83	.66			
209	IN	53	1.81	.79	-0.89	68.44	.379
	OUT	35	1.97	.86			
210	IN	52	1.65	.76	.88	77.15	.383
	OUT	35	1.51	.70			
211	IN	53	1.42	.57	1.92	81.47	.058
	OUT	35	1.20	.47			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
212	IN	53	2.06	.75	-1.63	59.57	.109
	OUT	35	2.37	.97			
213	IN	53	1.94	.72	.00	64.98	.998
	OUT	35	1.94	.84			
214	IN	53	1.17	.38	-1.05	53.60	.296
	OUT	35	1.29	.57			
215	IN	52	1.50	.58	-2.36	72.51	.021
	OUT	35	1.80	.58			
216	IN	53	1.60	.72	-2.71	67.06	.009
	OUT	35	2.06	.80			
217	IN	53	1.49	.64	.82	69.00	.417
	OUT	35	1.37	.69			
218	IN	53	1.79	.66	1.80	66.92	.077
	OUT	35	1.51	.74			
219	IN	53	1.17	.38	-1.30	52.96	.200
	OUT	35	1.31	.58			
220	IN	52	1.42	.64	-2.25	71.52	.027
	OUT	35	1.74	.66			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
221	IN	53	1.51	.67	-3.15	59.62	.003
	OUT	35	2.06	.87			
222	IN	53	1.60	.66	1.49	77.36	.140
	OUT	35	1.40	.60			
223	IN	53	1.77	.64	1.69	65.26	.095
	OUT	35	1.51	.74			
224	IN	53	1.15	.36	-0.89	64.47	.378
	OUT	35	1.23	.43			
225	IN	52	1.37	.53	-2.36	67.07	.021
	OUT	35	1.66	.59			
226	IN	53	1.49	.67	-2.73	58.70	.008
	OUT	35	1.97	.89			
227	IN	53	1.53	.61	1.02	77.59	.309
	OUT	35	1.40	.55			
228	IN	53	1.74	.63	1.32	67.01	.191
	OUT	35	1.54	.70			
229	IN	53	1.36	.52	-0.32	61.77	.753
	OUT	35	1.40	.65			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
230	IN	53	1.36	.52	-0.32	61.77	.753
	OUT	35	2.23	.77			
231	IN	53	1.81	.76	-1.04	65.76	.301
	OUT	35	2.00	.87			
232	IN	53	1.51	.51	-0.84	55.19	.404
	OUT	35	1.63	.73			
233	IN	53	1.72	.60	.60	62.89	.554
	OUT	35	1.63	.73			
234	IN	53	1.72	.74	-0.49	69.34	.625
	OUT	35	1.80	.80			
235	IN	52	2.35	.84	-1.40	70.26	.303
	OUT	35	2.54	.89			
236	IN	52	1.98	.80	-1.13	65.57	.260
	OUT	35	2.20	.93			
237	IN	53	1.72	.79	-0.78	69.68	.438
	OUT	35	1.86	.85			
238	IN	53	1.94	.77	1.19	72.27	.239
	OUT	35	1.74	.78			

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(Mean Scores and *T* Scores Continued)

VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
239	IN	53	1.49	.64	-1.68	59.14	.099
	OUT	35	1.77	.84			
240	IN	52	2.10	.77	-2.42	66.22	.018
	OUT	35	2.54	.89			
241	IN	53	1.94	.72	-0.81	64.10	.418
	OUT	35	2.09	.85			
242	IN	53	1.66	.81	-1.20	67.30	.236
	OUT	35	1.89	.90			
243	IN	53	1.85	.74	-0.05	66.35	.963
	OUT	35	1.86	.85			
244	IN	53	1.21	.41	-0.23	70.88	.819
	OUT	35	1.23	.43			
245	IN	52	96	.69	-1.33	68.70	.188
	OUT	35	2.17	.75			
246	IN	53	1.81	.81	-1.02	68.96	.311
	OUT	35	2.00	.87			
247	IN	53	1.62	.71	.14	71.34	.887
	OUT	35	1.60	.74			

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VARIABLE	GROUP	NUMBER OF CASES	MEAN	STANDARD DEVIATION	*T* VALUE	DEGREES OF FREEDOM	2-TAIL PROB.
248	IN	53	1.75	.62	.28	65.70	.784
	OUT	35	1.71	.71			

APPENDIX C

THE QUESTIONNAIRE FOR CLERGY DEVELOPMENT NETWORK RECONNAISSANCE SURVEY

1. Draw Life Line of CDN. Project into the future.

2. What were your expectations and needs in relation to the categories below that you thought CDN might meet?

3. To what extent has CDN fulfilled the expectations and needs that you had in the categories below?

Grid on Expectations and Fulfillment

	EXPECTATIONS/NEEDS	FULFILLMENT
Personal		
Denominational		
Profession of Ministry		
Local Church		

4. How do decisions get made in CDN?

5. What have been the most important decisions that CDN has made?

6. What have been the key turning points in the life of CDN?

7. Whom do you see as most influential in CDN?

8. With whom do you identify most in CDN?

9. In terms of the vocational crisis in the parish ministry, what besides CDN, has your denomination done or what is it currently doing?

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10. How do you evaluate your denomination's support of CDN?

11. How do you evaluate the assistance of COMMIT?

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